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MANIKKA VASAGAR'S CONCEPTION OF GOD.

MANIKKA VASAGAR'S "Tiruvasagam" is not a theological treatise but a collection of devotional songs. From beginning to end the author sings about God, but as one whose interest in religious questions is more occupied with heat than with light; exactness of expression and consistency of thought are not matters he pays much attention to. We therefore soon feel the difficulty when we attempt to deduce from Manikka Vasagar's songs a coherent and clearly defined statement of his conception of God. We come across passages that seem to suggest not only widely differing but contradictory views; and we move among metaphors and mythological allusions, the exact thought-value of which it is sometimes hard to determine where clear thinking has entered so little into the view-point that dominated the author. What has been said of a medieval Christian mystic (Scotus Erigena) might be said, with equal truth, of Manikka Vasagar :—"His teaching resembles the peacock's feathers, where in one and the same place we find united a remarkably healthful variety of numberless colours. It is difficult to catch his meaning because of this rich play of colours which we meet in his various remarks on the same subject."

We may not hope therefore to attain to anything like a dogmatic conclusion through this study of Manikka Vasagar's theology. But that does not necessarily mean that such a study is without its interest and value. To try to understand what has filled and shaped a man's life, and what has formed the chief theme of songs to which among the Tamil people generation after generation of men have turned for inspiration and comfort, cannot be without interest. If on some points we may not be able to reach a sure conclusion as regards Manikka Vasagar's views, our search will

not have been in vain if it helps us to see in new setting truths which are as important to us as they were to Manikka Vasagar. And if in the end we should find that a lack of coherence and consistency makes the "Tiruvasagam" too uncertain and too inconclusive to recognise in its author one who teaches with authority, we shall not therefore cease to appreciate in his songs all that is true and uplifting, though we shall at the same time be made to realise our need of a religious teacher who may help us truly to know God.

Having thus recognised in the nature and character of Manikka Vasagar's songs something that must prepare us for uncertainty and incompleteness in the result of this study, we shall first briefly enquire how he gained the knowledge of God on which his songs are based, then more in detail examine what to him are the essential attributes of God, and lastly consider what we must judge of what we have thus found to be Manikka Vasagar's conception of God.

First, then, a few words about *the source or sources of Manikka Vasagar's knowledge of God.*

It is very plain that our author had grown up in surroundings where he had become thoroughly familiar with the current Saivite teaching about God. That forms the arsenal of his religious language. The allusions to "the Lady's Half," "the rider on the great Bull," "him who bears Ganga in his locks," and many other Saivite legends and beliefs, are so numerous that no detailed citing of evidence is needed to establish this point. It may be a question how far these mythological epithets have come to possess a distinct symbolical value to Manikka Vasagar, so that we may understand him to use them as pictorial representations of definite spiritual ideas and not merely as allusions to popular legends. That in some cases he does so use them there can hardly be any doubt. But in this connection we are only directing the attention to the fact that such traditional beliefs about Sivan, his nature and his deeds, as we are reminded of by the allusions we meet in the "Tiruvasagam," formed a source from which Manikka Vasagar derived his earliest ideas about God. Whatever else might be predicated of those ideas, it is manifest that God was there thought of as a personal Being, capable of intelligent feeling, decision and action.

Along with this more popular source of concrete ideas of the Divine Being, Manikka Vasagar's songs show many signs of his

acquaintance with the Vedantic school of theology and its abstract speculations about the Deity. When our poet praises God as the "Only one" (ஏகன்), the one who is "all things and their negation too" (p. 6 [1]), "the Self in all that is" (p. 123), besides whom "no other Being truly is" (p. 74), there can be no question as to the parentage of such expressions. We are breathing here the thin air of the speculative Vedanta, by which we frequently find ourselves taken as close to the abstract extreme as in the mythological epithets referred to above we sometimes feel ourselves brought to a concrete extreme. In what follows we shall have occasion to look more in detail at some of the indications of this Vedantic influence on Manikka Vasagar's conception of God. In the present connection our object is merely to point out that there is clearly traceable in the "Tiruvasagam" a Vedantic source of theological thought, which has evidently, side by side with the above mentioned Saiva traditions, been exercising an influence on Manikka Vasagar's ideas of God.

But according to his own statement, it was only when he personally met Sivan and experienced his grace that he began really to know God. In a sense, no doubt also previous to that meeting he had had a religion—both religious views, derived from the two sources mentioned above, and religious practices, such as obtained among the Saivites to whom he belonged. But he dates a new era in his religious life and in his knowledge of God from the day when he had a personal meeting with the Supreme Being. Sivan came in fleshly form (pp. 124, 169), showed his form and displayed his beauty (pp. 54, 14), so that Manikka Vasagar saw him with his eyes (pp. 21, 77, 222).

It was not the outward visible form, though, that formed the chief element of the knowledge of God Manikka Vasagar thus gained. Whenever he makes use of language which expresses or suggests form, he never refers to any particular form he himself had seen, but confines himself to the traditional ideas of Sivan's form. No, the never-to-be-forgotten thing about that meeting was that the poet not only saw Sivan with his eyes but experienced Sivan's grace. What that meant to him in his life is a chief theme of his songs. It broke the slavery in which he had been lying before, regarding carnal pleasure and earthly joy as true

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[1] The references are to Dr. Pope's edition of the "Tiruvasagam," Tamil text with English translation, published at the Clarendon Press, Oxford, 1900. The quotations are from Dr. Pope's English translation.

(p. 150), taking the false for true (p. 80). As he was now made able to distinguish between the true and the untrue, he had found the way of deliverance from birth (p. 56). He now knew a refuge so that it became possible for him to live free from fear (p. 353); and he began to loathe the lust which had formerly carried him captive (p. 226).

What this meeting with Sivan really was, stated in the ordinary language of internal and external experience, neither the Puranic stories of Manikka Vasagar's life nor his songs enable us to say. But the songs leave no room for doubt that a definite external event occurred in his life, which resulted in a complete spiritual and moral change. And with this experience and what resulted from it is bound up all we know of Manikka Vasagar's conception of God. It was that experience which made the knowledge of God something more to him than a matter of certain outward forms or some abstract ideas; it now began to be a matter of spiritual reality and personal experience. In the light of this experimental knowledge of God the old Saivite and Vedantic expressions gained a new meaning to the poet; in some measure at any rate there can be no doubt that both religious teaching and the religious observances he had been acquainted with before became now spiritualised. His personal meeting with Sivan not merely added something to the conception of God which he had previously derived from the two main sources of religious influence he had grown up in contact with; it gave him, in a spiritual sense, an eye to see with, such as he had not had till then, and with this eye he now looked also at the 'theological' material which had been present with him before.

All the three sources mentioned must be taken into account if we are to understand Manikka Vasagar's conception of God; but in the last one, that of a personal spiritual experience, was found the power and light that dominated and regulated all. It is interesting also to notice in this connection that as he found the beginning of real religious life, of the way of salvation, in a personal meeting with Sivan, so he is also looking forward to a personal meeting with the Lord to inaugurate the final release. In the beautiful song of "The Marshalling of the Sacred Host" (or "The Cessation of Life's Experiences") this idea is very prominent; it finds expression in the closing line of every verse as the refrain of all he is looking forward to. All he has learnt to dread and hate shall be completely done away, and all he has begun to

love and long for shall be fully realised, " if I can, my own loving Lord, in presence meet thee here " (p. 343).

What, then, are to Manikka Vasagar *the main attributes of God*, as he had thus come to know him?

In trying to find the answer to this question we shall come across terms and metaphors which to one brought up in a different world of thought are not the most suggestive, still less the most homely forms for expressing the ideas in question. But their strangeness to us does not detract from their force in our present study, so long as it is sufficiently plain what our author meant them to express or suggest.

The first aspect of the Divine Perfection which arrests our attention in the " Tiruvasagam " is *God's greatness*. This is a theme the poet never gets tired of, a subject he cannot exhaust. It has so taken possession of him that in his efforts to extol the unbounded greatness of God and show that he is everything, he joins attributes together which we cannot combine without destroying the unity and the working power of our mind and conscience. In his burning desire to assert God's greatness he destroys the instrument without which that greatness can neither be perceived nor adored.

Infinite in his own being and nature is the God whose praises Manikka Vasagar is singing :—

> " In all that's real, manifest ; the true His 'biding-place ;
> The self in all that is, is He ; of everything the Home.
> Our Çivan, who that essence is, sing we !" (p. 123).

> " The boundless ether, water, earth, fire, air ;—all these
> Thou art ; and none of these Thou art ; but dwell'st
> In these concealed, O One of form unique." [1] (p. 222)

> " Thou art the Heaven ; Thou art the Earth ; Thou art the Wind ;
> Thou art the Light ;
> The body, Thou ; the Soul art Thou ; Existence, Non-existence
> Thou." (p. 49)

> " Thy greatness without cease all things pervades." (p. 25)

This sounds like the most unqualified pantheistic monism, which by God means not a personal being but a force or a principle. If the words were written by one who used his reason and

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[1] It must be a mistake when Dr. Pope translates ஒருவனே (which he himself has in the Tamil text) " O formless One." The difference is of no material consequence, *for it is sufficiently plain in other passages* that Manikka Vasagar describes God both as formless and yet (in another sense) possessed of a form.

not his imagination to think with, they could only mean that the author regarded God as an impersonal world-soul, of whom personal predicates cannot be used in any but a purely figurative, poetic sense. But the words themselves are sufficient evidence that they are written by one who is not much concerned about exact distinctions. As we said above, it is heat rather than light Manikka Vasagar is interested in. And when he used words, such as those we have just quoted, to magnify God's infinite greatness, there does not seem to have been in his mind any negation of consciousness, love and intelligent activity on God's part, but only a negation of all limitations. In the West we find religious books of a certain mystical type which employ language very similar to this without implying any denial of God's personality. But that there hides a weakness and a danger behind such an over-looking of essential distinctions, can hardly be doubted. We shall have occasion to notice several signs of that weakness in Manikka Vasagar as we proceed.

Not only in his own being and nature is God infinite, his boundless greatness is a matter of blessed experience to all those who know him. In him they find all sweetness and bliss and feel no need of seeking anything in addition to him. This conviction finds a beautiful expression in the charming song of "The Humming-Bee," in which the human soul, addressed as "the humming-bee,"[1] is exhorted to seek God:—

> "Honey from any flower sip not, though small
> As tiniest grain of millet seed!
> Whene'er we think on Him, whene'er we see,
> Whene'er of Him our lips converse,
> Then sweetest rapture's honey ever flows,
> Till all our frame in bliss dissolves!
> To Him alone, the mystic Dancer, go;
> And breathe His praise, thou humming-bee!" (p. 140.)

In the riches of his blessing God is likened to a cloud which pours down its refreshing and fertilising waters on the thirsty land so that the torrent swells and the mighty heavenly stream rises and rushes on, carrying blessings with it wherever it goes. (pp. 23-24.) He is "the Sea of full desire," *i.e.*, the sea which fully satisfies every desire. (p. 118.)

[1] "The humming-bees, or winged beetles, abound in all the topes and glades of South India, and are especially numerous in the shady groves that surround the temples, having a great preference for the fragrant and beautiful trees which are sacred to the Hindu deities." (p. 139.)

And as in what he is and what he does God is so immeasurably great, he is to us incomprehensible. He is "hard to know," "by thought unreached" (p. 3), "transcending speech" (p. 25), "the Sea of excellence, Whom neither quality nor name of excellence defines" (p. 311). So long as such terms are only meant to convey the idea that we are not able to form an adequate or exhaustive conception of God, all must agree with Manikka Vasagar; the finite cannot measure the infinite. It might appear as if our-poet went further than that and threatened to land us in the pure negation of thorough-going agnosticism when he declares that God is neither குணம் nor ஆனந்தம் (p. 198). The latter term, bliss,[1] signifies one aspect of that threefold perfection which the Vedanta ascribes to the Absolute, Sat-chit-ananda. Is Manikka Vasagar then even more radical than the Vedantist in his negation of all predicates when speaking of God? No; this is so entirely contrary to the plain teaching of the whole "Tiruvasagam" that the poet evidently does not mean that expression, ஆகந்தம் இலான், to be taken in its real sense. And so also when he says God has no குணம், quality or character. In the sense in which the Absolute is called *Nirguna*, qualityless, by the Vedantist, the term cannot be used in the "Tiruvasagam" without tearing the whole of Manikka Vasagar's teaching hopelessly to pieces. When he says that God is without qualities and without bliss he has evidently been prompted by a desire to emphasise the fact that God does not belong to the level of our distinctions and experiences. It is God's indescribable greatness that is the burden of those expressions. We may feel the intensity of the poet's religious devotion through the language here used, but we also feel that such language detracts seriously from the value of the "Tiruvasagam" as a religious guide. Nothing is more fatal for our attitude to a teacher—provided we are in earnest about learning—than to find that he contradicts himself or uses language which makes us uncertain how far he means all that he says.

Manikka Vasagar revels in all that tends to increase the sense of God's incomprehensible greatness. It is not enough for him to describe God as supra-rational; he delights to picture him as contra-rational, an infinitude and fulness in which men can discover no law and no fixed principles of action. This idea finds expression in the epithet "madman," which is so frequently

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[1] **Dr. Pope translates it 'end,' as if it were connected with அந்தம், but that cannot be right.**

used about God in the "Tiruvasagam". And the same idea is clearly present in the stories of Sivan's "sports" to which there are so many allusions in the songs. Here is just one instance:

> "Thou mad'st the jackal be a charger fleet!
> Didst work enchantments manifold!
> The mighty South King's Madura Thou fill'dst
> With madness, Perun-turrai's Lord!
> O Being hard to reach!" (p. 350.)

It is not as signs of God's power and readiness to help those who are in need that the poet views those strange deeds. They are 'enchantments', 'madness'; signs they are, but signs primarily of Sivan's utterly incomprehensible greatness, proving him to be a "Being hard to reach."

But this does not yet complete Manikka Vasagar's conception of God's greatness. It is not only infinite, incomprehensible and bewildering; it also comprises moral contradictories. In the enumeration of Sivan's five operations (p. 4) there is a very significant deviation from what is the usual Saiva teaching on this point; at least it would be very significant if it were consistently observed. As stated in other Saiva books the five divine activities are—creating, protecting, destroying, *hiding*, giving grace. As Manikka Vasagar enumerates them they are—creating, protecting, destroying, giving grace, *releasing*. Instead of 'hiding' (மறைத்தல்) Manikka Vasagar has 'releasing' (போக்குதல்), which coming after 'giving grace' (போக்குதல்), is capable of only one interpretation: it signifies that final release or salvation which is the result of the working of God's grace. 'Hiding,' on the other hand, means that obscuring and confusing influence on man's soul which results in man coming more and more under the power of sin and vanity. To ascribe this influence also to God is to introduce moral contradictions into the divine nature; for 'hiding' is the moral opposite of 'giving grace'; 'hiding' tends to make man a slave, 'giving grace' tends to set man free. But if God's nature contains moral self-contradictions, two practical consequences of the greatest and saddest significance follow with necessity: then God cannot command the trust and love of our hearts; and then moral distinctions cease to be absolute and binding to us.

If Manikka Vasagar consistently excluded from his conception of God this element of moral contradictories, we should begin to feel that we were on firm ground; his enumeration of the five

divine operations is promising in this respect, but, alas, the 'hiding' comes in later with unquestionable plainness. God's greatness is so unlimited that nothing can be found to exist but that it is comprised in that infinite greatness. Sivan is both "the Splendour and the Gloom," both "Affliction and Delight;" and he is equally declared to be both "the Falsehood and the Truth," both "the Bond and the Release" (p. 138).

God's greatness and majesty must to all be an important element of their conception of God, if such a conception is to be at all worthy of its name. The "Tiruvasagam" makes much of God's greatness; long as we have been dwelling on it in this study, we have not been treating it out of proportion to the place Manikka Vasagar gives to it in his songs. There is much in these songs that draws out one's heart in deepest sympathy; but we cannot close this part of our study of Manikka Vasagar's conception of God without feeling that Manikka Vasagar has not sufficiently recognised the fact that in the highest conception of greatness character is the centre; vastness is not greatness; quantity is not the highest standard.

L. P. LARSEN.

(To be continued)

THE REPENTING MAID.

Ah me! Cold, cold the hand and stiff with death!
  But colder, stiffer, was my proud, vain heart
  When he was wild with love; the lips, apart,
Disclose a smile that's lurking underneath
Which, like the crimson on the murderer's hand,
  Bemocks the contrite heart. In vain, remorse;
  I cannot look upon his smiling corse;
My brain whirls at the silent reprimand.

He loved me best and truly, not like these
Who squabble for my gold and all its ease,
Nor solely for my beauty; and, in sooth,
Did I not love him with responding truth
Within my inmost heart? This then, Love's fate?
Or shall I be forgiven at Heaven's gate?

A. MADHAVIAH.

THE PSYCHOLOGY OF RELIGIOUS EXPERIENCE.[1]

WHAT the late Professor Max Müller has done for the science of religion that Dr. E. D. Starbuck of Stanford University and Professor James of Harvard University are trying to do for what may be termed the psychology of religion. Dr. Starbuck's work on *The Psychology of Religion*, published in 1899, aroused a great deal of interest among students of philosophy and religion, for it contained a most elaborate research into a field of investigation by the use of method, which had been hitherto confined unjustifiably to other fields. To quote Dr. Starbuck's own words as regards the purpose of the book and the method employed: "It is a purely empirical study into the line of growth of religion in individuals, and an inquiry into the causes and conditions which determine it. It begins with conversion, since that seems to show in a condensed form some of the essential features of religious development. Then follows a discussion of the line of growth following conversion. Part II. is a presentation of the line of growth where not marked by apparently sudden change of character. The material for the study consists largely of autobiographies written in response to a printed list of questions. The task before us is to take the varying records and find what are the common elements in them, to get a composite picture of them, to discover what are the larger aspects of religious evolution in masses of people, and to approach an insight into those laws of growth which, for the groups studied, seem natural and normal." Dr. Starbuck himself was conscious of the fact that his work, though thorough and original as far as it goes, had anything but fulfilled the gigantic task sketched out in the above words, and he hoped that others would follow the same line of investigation. That he has begun the task in good earnest and with considerable success is known to every one who has read Professor Starbuck's work; and the task he began has been taken up by one of the greatest living psychologists of the day,—Professor James of Harvard. His Gifford lectures delivered in 1901 and 1902 have just been published under the designation "*The Varieties of Religious Experience.*" In that work, which has also been widely read and criti-

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[1] *The Psychology of Religion: An Empirical Study of the Growth of Religious Consciousness.* Edwin Diller Starbuck. London Contemporary Science Series.

The Varieties of Religious Experience: A Study in Human Nature. (The Gifford Lectures for 1901—1902). By William James, LL.D., Professor of Philosophy at Harvard University.

cised, there is the same careful consideration of the subjective facts of religious life, as in Dr. Starbuck's work. We owe to these two authors a profound sense of gratitude for their perseverance and earnest effort in collecting facts of individual religious experience from every possible source and attempting to account for them psychologically.

Before dealing with some of the leading conclusions of these writers it would be well to have an accurate conception of what religion is. In what sense do these writers use the term "Religion"? The cases of religious experiences which Dr. Starbuck deals with are chiefly cases of conversions within the Christian Church, but Professor James' field of investigation is wider. He gets his facts not only from Christians but from Muhammadans, Unitarians, Buddhists, and even Agnostics whose conception of the divine is confined to that of mere Law working in the universe. Hence Professor James' definition of religion is too wide. We no doubt agree with him in thinking that religion does not stand for any single principle or essence, and that it is something complex involving emotions of all kinds, such as fear, love, awe, reverence, joy, &c., but when he speaks of religion as *man's total reaction upon life*, we cannot help thinking that the definition is too broad. The cynic's attitude towards life is a total reaction, but surely we shall not be justified in terming this a religious attitude. The other definition which Professor James gives is not so objectionable, for religion, he says, means "the feelings, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the *divine*." But here again the value of this definition depends upon the right connotation of the term ".divine." We cannot help thinking that Professor James gives too wide a meaning even to the word "divine." Even systems of thought which do not assume a God, such as Emersonianism,—in which God evaporates into pure abstract Ideality,—and Buddhism in which the idea of a personal God is totally absent, are "divine," inasmuch as even these systems have reference to a primal reality—whether that reality be concerned as mere law or as a mere idea. Professor James does not save his definition from vagueness even by this further restriction, *viz.*, that "the divine shall mean for us only such a primal reality as the individual feels impelled to respond to solemnly and gravely, and neither by a curse nor a jest," for

even the attitude of the Positivist towards uniform laws which constitute his God is something solemn, serious and tender. The fact is that unless you interpret the divine in terms of personality the conception of religion whose foundation principle is the notion of the divine becomes scarcely distinguishable from atheism. That a working conception of religion must consist in the belief in a personal God is seen from the very cases of religious experience from which both Dr. Starbuck and Professor James derive their most important conclusions. Both of them base their theories on cases of conversion. Professor James devotes two long chapters in his work to the psychological treatment of conversion and two other chapters to the discussion of different types of saintliness and the value of saintliness. In all these chapters the cases examined are almost entirely cases of conversion,—a phenomenon which has no meaning outside the Christian fold. Whenever, therefore, Professor James stands in need of examples of concrete religious experiences he falls back upon the experiences of those who accept a personal God. This being so he is not justified in broadening the significance of the term "religion" so as to include every kind of emotional experience, however vague it may be. Our author, no doubt, sees the difference between the Christian way of looking at the universe and the drab discoloured way of Stoic resignation to necessity such as characterised a Marcus Aurelius, but he fails to note the part that the belief in a personal God plays in this.

It is the fashion in certain circles to decry all religious experiences, which come under the designation of conversion, as the outcome of a diseased mind. Professor James ably combats this view in the chapter headed "Religion and Neurology." "Medical materialism," he says, "finished up Saint Paul by calling his vision on the road to Damascus a discharging lesion of the occipital cortex, he being an epileptic. It snuffs out Saint Theresa as an hysteria, Saint Francis of Assisi as an hereditary degenerate. George Fox's discontent with the shams of his age, and his pining for spiritual veracity, it treats as a symptom of a disordered colon. Carlyle's organ tones of misery it accounts for by a gastro-duodenal catarrh. All such mental overtensions, it says, are, when you come to the bottom of the matter, mere affairs of diathesis (auto-intoxications most probably), due to the perverted glands which physiology will yet discover." Such being the verdict of medical materialism the religious experiences of persons

like Bunyan, Wesley, Fox, Luther and other spiritual giants are consigned to the region of the abnormal and the pathological. Professor James' mode of meeting this view of things is very effective. He distinguishes between two orders of inquiry regarding religious experience. First, what is its nature and origin? How did it come about? Second, what is its value, significance or meaning? These two questions must be kept entirely separate, for *origin* has nothing to do with *validity*. Modern psychology no doubt confirms the theory of psycho-physical connections. There is the closest dependence of the mind on the body, and so a religious state must also have an organic causation; but to undervalue spiritual experiences because of their organic antecedents is quite illogical and arbitrary. The fact is a spiritual experience must be valuable as a thing *per se* apart from its organic antecedents. A religious life must be tested by its results exclusively. It may be the case that the religious mind has something to do with an abnormal or, to be more correct, an out of the way formation of the brain, but the question is: Is this religious life productive of good to others, and peace of mind to self? If you can answer this in the affirmative then its value is established beyond any doubt. According to Professor Lombroso "Genius is a symptom of hereditary degeneration of the epileptoid variety and is allied to moral insanity," but so long as the fruits of genius are such as the plays of a Shakespeare, the astronomical discoveries of a Newton, the scientific inventions of an Edison, we do not consider genius valueless. Even Dr. Lumbroso does not forbid us to admire genius because of this supposed connection with degeneracy. The tree shall be known by its fruits.

The whole question of the relation of mind and body is a wide one and though agreeing with Professor James in his contention that the value of a religious experience must not be made to depend upon its organic antecedents or rather concomitants, still we are afraid he leans towards a view of the relation of mind and body which seems to be fatal to the universal belief that religion is something universal and not the monopoly of the few. We shall explain what we mean by reference to a statement in Professor James' work. He says:—

"Scientific theories are organically conditioned just as much as religious emotions are; and if we only knew the facts intimately enough, we should doubtless see 'the liver' determining the dicta of the sturdy atheist as decisively as it does that of the

Methodist under conviction anxious about his soul. When it alters in one way the blood that percolates it, we get the Methodist, when in another way, we get the atheist form of mind. So of all our raptures and our drynesses, our longings and pantings, our questions and beliefs. They are equally organically founded, be they of religious or of non-religious content."

Now this view is dangerous. It takes for granted that according to the bodily constitution one cannot help being an atheist, another an intense believer in God. Such a view, apart from involving a theory of the relation of mind and matter which comes perilously near to materialism, overlooks also entirely free will, and further comes into direct conflict with the theory of subliminal consciousness which plays an important part both in Dr. Starbuck's and in Professor James' theory of conversion. Further Dr. James forgets the fact that many an atheist has become a Methodist, and many a doubter a sincere believer. Do these changes imply a sudden and instantaneous change of brain substance?

The central theme of the two writers is that of conversion. Some very significant conclusions are arrived at by Dr. Starbuck which Professor James confirms. The former by means of statistics shews that conversion is a normal phase of adolescence, incidental to the passage from the child's small universe to the wider intellectual and spiritual life of maturity. To quote Dr. Starbuck:—"Theology takes the adolescent tendencies and builds upon them; it sees that the essential thing in adolescent growth is bringing the person out of childhood into the new life of maturity and personal insight." [1] The theory that religion is suited only for old people seems to be entirely disproved by Dr. Starbuck's investigations. Another fact brought out by him, which Professor James confirms, is that the sense of sin is the fundamental factor in conversion. When, however, Dr. Starbuck, instead of dealing with the sense of sin as simply a spiritual fact, looks upon it as determined by certain temperamental and organic conditions we cannot help thinking that he is advocating a theory which is fatal to the ethical and spiritual significance of the phenomenon of conversion. On the subject of the results of conversion also both the authors

[1] The average age of conversion is given by Dr. Starbuck as 16·4 years and that of its most frequent occurrence as 17. But another distinguished writer on the same subject, Professor Leuba gives the average age of conversion as 25. But this does not alter the general conclusion arrived at by Dr. Starbuck that conversion is a normal human experience.

throw a flood of light. Their investigations reveal that there is nothing morbid about the phenomenon of conversion, on the other hand the one leading characteristic is a happy relief and objectivity, as the confidence in self gets greater through adjustment of the faculties to the wider outlook. Dr. Leuba thinks that there is little doctrinal theology in such an experience, which starts with the absolute need of a higher help, and ends with the sense that he has helped us; but it is easy to see how the Christian doctrine of Atonement fits in admirably with this, one of the most normal experiences of mankind.

The psychological theory about conversion which is given by Professor James is this: the field of consciousness in every individual is much larger than what appears to us ordinarily. In addition to the ordinary field we are conscious of, there are hidden layers of consciousness, there are memories, thoughts and feelings which are extra-marginal and outside the primary consciousness. In other words there are whole systems of underground life which unconsciously influence our ordinary life, but which are yet sunk in sub-consciousness. But there are times when some one feature of this sub-conscious life asserts itself with a vehemence which we cannot account for. It is the flooding in instantaneously of a sub-conscious active self which is in touch with unseen divine reality. The Scriptural doctrine of the carnal self and the spiritual self fits in with this theory of sub-consciousness. Professor James too says that man's nature is dual. It is connected with two spheres of thought, a shallower and superficial sphere, which is at most times above the threshold of consciousness, and a more profound and serious sphere, which is often hidden. The contradictions within and without us—the struggle between our two natures and the conflicting facts of the world—cause the mental distress in which so many thinking men live in some period or other of their lives. Conversion means some sort of unification of these conflicting elements—a reconciliation arising not from reason but from our sight. Of course there are other sub-conscious selves, and the question arises: how it is that this one single sub-conscious self which is in touch with Divine reality asserts itself to the exclusion of other selves. Here it is that the doctrine of Divine grace comes to our aid, but Professor James would explain even this away as due to a psychological peculiarity.

The chapters on Saintliness in Professor James' work are extremely interesting, but all that the author says on this subject is only

applicable to types of Christian saintliness. The saintly character is the character for which the subliminal consciousness of spiritual emotions are the habitual centre of personal energy. The effects of saintliness are the following: (1) a feeling of being in a wider life than that of this world's selfish interests, and a conviction not merely intellectual, but as it were sensible, of the existence of an ideal power; (2) a sense of the friendly continuity of the ideal power with our own life, and a willing self-surrender to its control; (3) an immense elation and freedom, as the outlines of the confining selfhood melt down; (4) a shifting of the emotional centre towards loving and harmonious affections.

The above imperfect survey hardly does justice to the two works referred to. But I trust that it will at least arouse an interest in their study by educated Indians, for the works are pioneers, as it were, in an important field of investigation which should prove not only of speculative interest, but also of practical value in every-day conduct.

S. SATTHIANADHAN.

DOES SHAKESPEARE MIRROR NATURE?

HAMLET'S dictum that the function of art is to hold the mirror up to nature [1] is the delight of the man in the street and the despair of the critic. It is the delight of the man in the street, because it gives perfect expression to his own unreflecting view of the matter. That the ideal of art should be anything else is to him inconceivable if not insane. Many a critic, on the other hand, has been sorely puzzled how so great an artist like Shakespeare could have taken such a false view of art. "For Hamlet's view," he would say, "is Shakespeare's view. It is Hamlet rather than any of his other creations whom he would use as his mouth-piece." Even so, Hamlet may have been talking down to the level of the players, or indulging in grave irony. But, whether Hamlet's hackneyed saying expresses his own or Shakespeare's real view or not, it is worth while inquiring if Shakespeare in his plays follows Hamlet's precept. If, on an examination, which within the limits of a short article can only

[1] Hamlet specifically refers only to the histrionic or the player's art. But, taking into consideration the essential unity of all art, one can have no hesitation in saying that Hamlet would not have demurred to the extension of the scope of his remark, so as to cover the whole field of art.

be of the briefest kind, we find that this art-precept was entirely disregarded and run counter to by the dramatist on every one of his working days, we shall have offered those who hold that it expresses his own view a nut which they will find a little difficult to crack.

If the function of art is to hold the mirror up to nature, art would be reduced to the level of a copy, and the artist's mind to that of a copying-machine, whose sole qualification and only merit is faithful reproduction. There could be no selection of material. Imagination which fashions it into a thing of beauty would have to knock in vain for admission at the door of the artist's mind. Like the man of science, the artist would have ever to be on his guard lest the "personal equation" should enter into, and detract from, the value of his work. He would have to divest himself of the influences of his environment. Finally, all conventions of form and language would be taboo to him. These are but logical deductions from Hamlet's dictum.

In the first place, does Shakespeare select his material or not? Now selection implies preference. The moment one selects one ceases to be a mere passive reflector. Was everything then that turned up in nature equally welcome to Shakespeare? Was he a kind of combined mutoscope and phonograph ready to register and reproduce anything and everything that came across his eye and ear? Hardly that. For in the world it is the average man and woman who have an immense preponderance over the rest. But in Shakespeare's plays they do not occupy anything like the place, or rather the space, that they do in life. It is Hamlet, Falstaff, Henry V., Dogberry, Imogen, Desdemona and such people whom we mostly come across in our wanderings in Shakespeare's realm. The Smiths and the Robinsons are not as much in evidence here as they are in the real world. If Shakespeare mirrored the world as it is, in its true proportions, his characters would be crowded out and occupy the merest fringe of his plays. The result would be extraordinary. The plays would be simply unreadable. For whatever excellent qualities the average man may possess, he is seldom interesting. But the first business of art is to interest. Vigour or skill of treatment does sometimes compensate for lack of quality in the material handled; but even genius cannot always succeed in extracting sunshine from cucumbers.

Shakespeare then deals with human beings who are mostly 'exceptional,' in the literal sense of the word. One average man or woman is pretty much like another, while Shakespeare's characters are marked out from average humanity and from each other, in one way or another, whether in intellect like Hamlet, in surpassing love like Cordelia, or in superb stupidity like Dogberry. But, even in the case of these 'exceptional' people, not all that they think, say or do, during the whole course of their lives possesses interest. The fabric of their lives, like that of the rest of average men and women, is of one monotonous dim colour, while the bright or exquisitely coloured threads that are shot across it are comparatively few. Human brains and nerves do not admit of a different state of things. Hamlet was not always soliloquising, or stabbing men behind the arras, or leaping into new made graves. Rosalind was not for ever wandering in the forest of Arden with a 'swashing and martial outside,' heightening her beauty by giving it a strange but exquisite setting, or watching Orlando and the wrestler in the ring. The bulk of their time was given over to the mere routine of life, its flatness and weary insipidities, to the satisfying of animal needs. But Shakespeare only deals with them in those golden hours and periods, all too short, when "great passions, ecstacy and sorrow of love, enthusiastic activity, art and song" lay hold of them; for it is only these coloured spaces of human life, the oases in its desert, that lend themselves to artistic treatment.

Further, even of these 'exceptional' moments, Shakespeare, with the true artist's self-control, admits none that do not contribute to the unity and progress of his play, though they may palpitate with life and interest. He does not lose himself in interesting episodes and brilliant irrelevancies. In Victor Hugo's *Les Miserables*, page after page is devoted to a description of, and reflections on, the battle of Waterloo. It is all very interesting and very grand to be sure; but one does not quite see how it adds to the unity and progress of his great novel. Shakespeare could have dilated Hugo-fashion in numerous places in his plays to our great advantage, though to their detriment as works of art. But he withstood the temptation. In his *Tempest*, he could have made Prospero give Miranda a pretty full account of his past life, instead of merely touching upon it. The romantic story of the deposition of Prospero from his throne, his studies and reflections

in his magic island, Miranda's unique education, the ways of Caliban: who does not hunger for more details of these from Shakespeare's pen? I would give all the letters that Stevenson wrote from Samoa and all his tales of island life, so full of new glamour and beauty, for a fragment of Prospero's much-to-be-desired autobiography. I would even give Defoe's immortal "Robinson Crusoe" for two. Othello's speech before the senators of Venice contains but the headings of a little book of travel which Shakespeare could have imbedded in the play. Had he done so, it would have been the most interesting thing of the kind ever done, with the sole exception of the adventures of Odysseus as related by Homer. What a pity it is that a second Odyssey was lost to the world when Desdemona was smothered to death in her bed and Othello stabbed himself!

Shakespeare thus selects his material, and has preferences for 'exceptional' people in a few of the exceptional moments of their lives. But he does not set before us photographic representations of his subject. He lets his imagination play on it, moulding it into shape, heightening a feature there, toning down another here, filing and polishing, till he fashions out of the raw material a thing of beauty and therefore of joy, in which we can hardly recognise the original. Who can recognise the dusky queen who lived and loved in Egypt two thousand years ago, as she is known to us in history, in Shakespeare's Cleopatra? If we wish to see the real Cleopatra, as we cannot transport ourselves bodily to ancient Egypt, the next best thing to do, is to seek her in the unimaginative pages of Mr. Bernard Shaw's recent play. There we shall find a girlish Cleopatra, who, we may be quite sure, is a pretty fair representation of the Egyptian queen in her earlier days. But can even the dullest of us imagine her developing into Antony's serpent of old Nilus? No; for Shakespeare's Cleopatra is too wonderful to be real. There is no place for her outside his canvas. In the real work-a-day world she would be in ludicrously inappropriate surroundings. Should anybody contend that not a few historians have expressed the opinion that one can get a better idea of some historical personages by reading Shakespeare's plays than through the ordinary histories, thus lending the weight of their authority to the great Marlborough's method of learning history, we subscribe to the statement in its entirety. But it does not follow from this that Shakespeare is giving us *fac-simile* reproductions of certain his-

torical personages, which the mirror theory implies. We are said to have a good idea of a person or a thing when we come to know him or it in essentials. But these essentials are in nature never on the surface, but overlaid with accessories and excrescences. Further these essentials seldom find their legitimate completion in nature. But the genius of a great artist can pierce through the accessories and excrescences, lay bare the essentials to our view, and follow up the lines taken by nature to their completion, thus making her intention apparent and her work complete. This is what Shakespeare does in the case of his historical characters. But we are here floundering in a metaphysical morass and had best extricate ourselves as well as we can.

Further, on his creations Shakespeare bestows the stamp of his personality. It cannot well be otherwise. As the late Mr. Bagehot put it, men do not keep tame steam-engines to write their books. A work of art, be it a poem, a picture, or a song, is but the expression of the artist's individuality. In a sense, all art is subjective, and tells us often more of what the artist himself is, than of what he intended to say. This is true even of so low a form of literature as journalism. The late Mr. Steevens of the *Daily Mail* has given us vivid descriptions of some of the countries he travelled in. But it is hardly an exaggeration to say that they tell us more of himself, his mental characteristics and moral peculiarities, than of the places and peoples he saw. In the case of Shakespeare, we are aware that this view is vehemently denied. 'We cannot,' it is said, 'say that his work is coloured by his personality, as in the case of lesser artists we might. A Lara or a Manfred is but Byron under an assumed name. But to think that Shakespeare revealed himself in this or that character in his dramas, is to write oneself down as hopelessly incompetent. Mr. Dowden thinks that Shakespeare had loved like Romeo and thought like Hamlet. It is just as reasonable to infer that he played the knave like Iago and the fool like Roderigo. No, the glory of Shakespeare lies in the fact that his creations are so *objective*. Unlike lesser men, he is able to throw himself out of the narrow bounds of his personality. His characters have an independent life. We can never find his personality by searching in his plays.' We agree with every link in this chain of reasoning but the last. His personality is that he had no personality in the ordinary sense of the word. He had no individuality because he included every individual in himself. Shake-

speare's personality is as all-embracing and various as the multitudinous sea. Like Leonardo's Monna Lisa, as she appeared to Pater's vision, he sums up in himself "all modes of thought and life." The perfect objectivity of his characters is due to the fact that they spring from a unique subject. But Shakespeare is really talking about himself in his thirty and odd plays no less than in his sonnets. He incidentally gives us an insight into the nature of all sorts and conditions of men; but this is an accident. So far are the plays from concealing his personality, as many people suppose, that they do nothing else but reveal it.

He leaves the impress of his times and surroundings also on his work. Our previous remarks applied to every phase of human life and character that met his eye. But Shakespeare being but human is a product of his times and a citizen of his country. He is a child of the Renaissance and it is extremely doubtful whether he could have realised in his mind the life and thought of a mediæval saint. He looked at other times through spectacles fashioned in his own. His Greeks and Romans are consequently but Elizabethan Englishmen, who like Grant Allen's hero have gone on a foreign tour across a few centuries; in this instance backwards instead of forwards in time. Shakespeare has given us an Achilles in his *Troilus and Cressida.* But his Achilles is merely a contemporary of his masquerading under a Greek name before the walls of an impossible Troy. He is wholly wanting in the charm which Homer's Achilles possesses even when viewed through the smoke-tinted English spectacles of Messrs. Leaf, Lang and Myers. And, for a real or a possible Achilles, we had rather resort to Homer than to Shakespeare. As regards externals, what can one say when Shakespeare makes a Roman crowd to whom bathing was an honoured institution stink, but that he is describing a London crowd under the name of Roman?

The material thus selected, moulded and impressed is put in an artistic setting. The old theory that Shakespeare had imagination and insight into human nature but that his craftsmanship was careless and his technique faulty is exploded now. Mr. Moulton has written a special book to prove the contrary. But, though Shakespeare's art may be consummate, nature's sense of dramatic form is jejune and crude. For instance, events in nature are not cut up into acts and scenes. The curtain is not always rung down at the right moment. Nature not infrequently begins well enough. She carries events with *verve* through

three, sometimes four acts; but almost invariably stops short or breaks down in the last act, the *dénoûment*. Romeos and Juliets are not altogether unknown in life. Sometimes Romeo, more often Juliet, swallows poison. But, in not a few cases, timely help arrives, and as Max Nordau somewhere observes "an emetic is administered and an interesting tragedy averted." Sometimes one party dies. But it almost never happens that both Romeo and Juliet end as they do in Shakespeare's play. It is not meant that such things do not happen now and then. It would require omniscience or at any rate the learning of a Casaubon or a Lord Acton to assert the contrary. According to the laws of probability it seems as if nature must in the course of ages score an artistic success or two. But these are what a billiard player would call "flukes." They are exceptions that prove the rule. Nature's artistic triumphs are as few as Shakespeare's artistic failures.

Then, besides the convention of form, there is the convention of language. It does not need extraordinary acuteness of observation to know that in the world around us people talk in prose, as they have done ever since it began, though like Molière's M. Jourdain they may not be aware of it. But Shakespeare's characters talk mostly in blank verse, and blank verse which is not merely prose turned upside down, but much of it of such surpassing power and beauty that apart from the metre one cannot conceive of any man in real life giving expression to anything like it. Take for an example the stupendous outburst of Othello, where he bids farewell to his profession. No such magnificent music was ever moulded by the lips of man in any situation in real life, for the simple reason that its exigencies do not admit of the artistic handling of words, which is possible only in solitude and in the study. Nor do the prose portions in Shakespeare's plays bear much resemblance to the speech of people in real life. Let any one try and write down, as it occurs, a conversation in short-hand, with all its breaks, bursts, repetitions, the simultaneous talking of two or more persons, and punctuate it with the nods, smiles and shrugs. When he comes to read it over he will find that it has an extraordinary look about it, quite different from the aspect it wears in books. In books it is cooked, concentrated, and served with sauce according to the author's recipe.

To sum up, Shakespeare does *not* hold the mirror up to

nature. He deals preferably with 'exceptional' persons and the exceptional moments of life. The raw material he transforms by the power of his imagination into beautiful creations. The traits of his personality and the peculiarities of his environment are impressed on them. Finally he sets them in the conventions or rather the artistic necessities of form and language. The result is not holding the mirror up to nature, but the creation of a world fairer and more wonderful than nature herself. Hamlet's precept was honoured by Shakespeare ever in the breach and never in the observance.

A. V. P.

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*TRANSLATIONS FROM MÚTHURAI OF AUVAIYÁR.**

17.

As upon your day of birth
  Fell a malady on earth,
And on hills by distance vague
  Grew a herb to heal that plague,
One within your dwelling born
  May be in your side a thorn,
While a stranger, wise and kind
  Helps you with whole heart and mind.

18.

An ever-ready loving wife
  All needful things supplies,
But shrews make even wedded life,
  By hateful harsh replies,
A home of horror and despair
  As dreadful as a tiger's lair.

19.

The mean, vindictive, worthless churl
  Forgives no true or fancied slight,
For like a fissure in the rock
  The rift will never re-unite.
A nobler class of kinder heart
  In time may pardon bitter wrong,
As fractured gold when melted may
  Again be truly whole and strong.

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* Nos. 17—24 in Book 2 of Tamil Minor Poets (C. L. S. edition).

The highest class of wisest mind
  Any offence remembers not,
As water closes quickly o'er
  The wound made by an archer's shot.

20.

The lovely swan the lake will seek
  Where floats the lotus fair,
But where the smouldering corpses reek
  The crows will crowd the air,
The fool to senseless dunces flies,
  But scholars long to know the wise.

21.

The conscious venom-bearing snake
  Loves not to haunt the bright maidan,
But hides in darkest jungle brake,
  Fearing the murderous hate of man,
Yet harmless serpents safe remain
  Unfearing on the open plain.
Thus lying slanders love the night,
  But honest Truth lives in the light.

22.

All honour to the Rajah's might
  His million subjects sing,
Acknowledging his heavenly right
  O'er life and death as king,
And yet the sage has wider fame,
  For all the world reveres his name.

23.

When ruthless drought bereaves
  The sandal-wood of leaves,
The perfume never fails,
  But equally exhales.
Thus royal natures change defy
  Although their wreaths of triumph die.

24.

Trees afford the axe a shade
  Till by it in ruin laid,
So the truly great and wise
  Helps his foes until he dies.

E. KEYWORTH.

INDIA AND IMPERIAL FEDERATION.

THE nineteenth century ended, as it began, for England with a war. The Transvaal War exhibits to the world the mistress of an expansive Empire, as much as the Peninsular War did an England with large possessions abroad and immense resources at home. The eighteenth century closed with the acquisition of an Empire; the nineteenth with unaffected and loyal demonstrations of its solidarity. If, therefore, the Peninsular War made England a great European power, the Transvaal War is no less important, as having beyond all possibility of doubt given proof of the strength of the greatest Empire in the world: the mightiest, because its strength is the strength of affection of the component parts.

Now, therefore, seems to be the most fitting occasion on which to discuss the possibility and utility of a grand suggestion, that of an Imperial Federation. This suggestion seems to owe its origin to the steady increase of the power and prosperity of the United States. It was a great experiment that the builders of the United States attempted; and it drew the attention of the whole civilised world. The success of the attempt must have set men thinking about the possibility of it in other countries, and the consolidation of the German Empire must have also dispelled much of any pessimism that might have lingered in the minds of men. So far as one can see, the remodelling of the British Empire on the American basis, with the necessary alterations, must certainly increase the defensive strength of an empire, steadily enlarging in many directions and hence becoming more and more difficult to protect on sudden emergencies.

But it is well not to overlook that in the way of such reconstruction there are two difficulties to be encountered and surmounted: (1) that the British Empire has its members scattered in several parts of the world, and (2) that there are members of it which are relatively less advanced in civilisation, in material prosperity, and in all that goes to form a nation of to-day.

The first obstacle may be surmounted by a large extension of the navy and by levying contributions from the different countries for whose sake that navy is to be maintained. This, therefore, is a question of possibility, and when the possibility of the scheme is rid of all doubt, its utility is apparent. Not only will the remote corners enjoy the protection of a strong navy; but this scheme, if properly worked out, will bring into

being an efficient naval and military force, composed of men *drawn from a larger field to select from, and hence men who it may* be hoped will be all the more reliable for having emerged unscathed out of the keen competition with their fellows. There is also the other sentimental piece of utility that each citizen of every component part is elevated into a higher political atmosphere, and that the word 'British' is exalted over all local and provincial boundaries to denote an Empire beyond the hopes of the aspiring and the dreams of the imaginative.

The second and the more difficult question is—how to enrol with advantage members of different political and intellectual capabilities? Although a large portion of the Empire consists of races that are European in blood, there are nevertheless countries which cannot be left out of the Federation, but which are not European even in instinct and whose borrowed political sense must take time to ripen and make them deserve an equal place with the more advanced portions of the Empire. India may be taken to be an almost typical country of the second class, and its reasons for entering into or holding back from any such Federation are about the same as those of other countries of its stamp, and may constitute an impetus or impediment, as the case may be, to the realisation of the Federal British Empire.

The greatest argument in favour of this scheme is the increased capacity of the Empire for external defence; and this argument applies with much force with regard to India, whose frontiers demand, not only the keen head of the statesman, but also the iron *arm of the warrior.* The existence of dark, turbulent races on all sides and the steady Russian advance in Central Asia are ever-impending dangers and require the constant watch and agility of the soldier and the politician. Imperial Federation, if carried out, may concentrate on urgent occasions all the combined strength of the Empire for the safety of this country.

But the advantage to be gained must not blind us to the difficulties. Is India ready for such a placc in the Empire as Federation would call upon it to fill? Made up of different races, India has no single aim. And its people have not yet the training that would fit them without danger to the Empire and themselves to take any responsibility in Imperial affairs upon their shoulders. Those who have any political instinct or training are themselves in a minority. How few are the journalists, teachers, and the lawyers and others, that mainly compose the

political section of the Hindu race. It is only slowly that the idea of unity is gaining ground among the different peoples; and even now instances are not of rare occurrence when opposing factions betray the prevalence of those instincts that for ages effectively kept the population within bounds. These disturbing disruptions must eventually subside; and by a careful and steady course of enlightening education it may be hoped that these peoples may be lifted into the realisation of a national character. But till then it may be unwise to elevate them suddenly into an equality with the nations of the West and their political offspring. It will cause immense harm; it may give room for the sins that deteriorate the political character of a nation. These are not encouraging prospects to a country consisting of diverse races patched together into the motley coat of the Indian Empire. To credit the Hindu races with a substantial sense of political responsibility is to commit an enormous blunder. A beneficial, and at the same time a strong, government is what they must have; and their greatest friends are those critics that open the eyes of the Government to any faults that may have crept into the administration.

The enrolment of India at present in the Imperial Federation, as the idea of it is generally entertained, may cast a very black stain upon the British rule in this country. The ancient despotic rule of the Hindu kings was justified by the age to which it belonged, an age of universal tyranny. The later Muhammadan despotism may also be palliated by the inborn wickedness or imbecility of the monarch. But the British Government can find no such justification or palliative, if in the Twentieth Century and under English rulers India becomes morally the blackest community of the world, not an improbable result of India's admission into the Federation, and the consequent innumerable crimes which the unlicensed thirst for power usually generates among the illiterate and the ignorant. It is therefore impolitic to entangle India in any Federation at present; its lack of political instincts necessitates its being ruled by a more enlightened nation and debars it from having an effective self-government.

It is therefore plain that Imperial Federation, as it is generally conceived, cannot be advantageous to this country. Nor does it seem possible to devise any kind of Federation that will overcome these objections. A Federation without the preponderance of England, or one without the adoption of Free Trade, or one

without any Imperial Assembly, seems to be an impossibility. However much the colonies may have advanced by this time, they do still need the guiding arm of Great Britain, at least with regard to foreign relations. The result of any neglect of such control may be fraught with disastrous consequences. England may have to be dragged into disputes against its will and policy, and may have to put on an awkward appearance towards foreign powers.

And Free Trade is also an essential to the Federation. The full benefits of the scheme can only accrue by the adoption of Free Trade *inter se.* Protection may bring about quarrels, not desirable for the subsistence of cordiality among the states. The Federal Assembly too must be there as a sort of consultative and judicial body, if not also legislative.

It must not be understood by what has been said that India is for ever unfit to occupy a place in the Federal Scheme. All that I have endeavoured to make clear is the fact that *at present* it would be extremely harmful for such a step to be taken. It would denote lack of powers of far-seeing reasoning, as much as of healthy imagination, to hold that in distant days to come conditions may not have been satisfied for this scheme to be successfully worked out in respect of India. It cannot be denied that there is certainly one great benefit that cannot be lightly thrown away in an age, when nations shake hands with each other with battalions of armed troops on each flank and the low din of the martial trumpet in their ears, which may at any moment swell into the thundering roar for the armies to exchange hand-grips with gloves of steel. And the sentiment attaching to the scheme is no foolish one. It is to the exaltation of the citizen of the Indian Empire, that we must owe the citizen of the Federal Empire, the Imperial brother and comrade of the Englishman and the Australian.

But this consummation, however devoutly to be wished, must not be grasped at hastily and injudiciously. We must first deserve it by our ability to make good use of it; and so long as we cannot deserve it, it is well to keep aloof from it. It may not be a vain hope that in some future day, which we may not witness in flesh and blood, India may have a call to participate in a corporate recast of the British Empire, a call which it will then have eminently deserved; and it will signify good sense and speak much for our cautious care towards our improvement,

if we, standing where we are, respectfully decline to have any part or lot in a project, which, so far as human vision can reach, may not bestow any good, sufficient to overbalance the sure evils that follow in its train.

S. SUBRAHMANYAM.

THE SOUL YEARNING FOR REST.

O Soul, O Soul, mysterious Soul! and must thou live for aye?
Is Death to thee but the beginning of a longer day?
May not these wild and restless thoughts, this ever-working brain,
Lie quiet in the lowly dust, and never live again?
Oh! is there not *some* distant shore, *some* region where to fly,
T' escape from this immortal soul, and from th' Almighty's Eye?—
In vain I pray the rocks and hills to crush me in their fall,
That dreadful Eye still follows me, and sees my actions all;
In vain in darkest shades I walk, in vain to deserts flee,—
In vain in mountain caverns hide, or plunge beneath the sea;
In vain on wings of wind I speed, to reach some distant star,
Which, smiling on the sleeping earth, beams kindly from afar;—
His voice still falls upon mine ear, mine eyes His works behold,
He made the earth and vaulted heavens, and star-worlds yet untold;
'Tis He that guides my wandering feet, He hears my feeble groan;—
'Tis He, the Great, the Dreadful God, the Wonderful Unknown!

And shall I still thus wand'ring go, and still His Presence shun,
Since He invites me to His Arms, through His Beloved Son?—
My heart is sore, my feet are weary of these stumbling ways,
I fain would leave th' unwelcome road, and seek a resting place;—
That rest is to be found alone in Thine encircling arms,
Where Sin and Death can have no power, and where no rude alarms
Can shake the humble confidence that sinners place in Thee,
And where th' unburdened Soul, released, must be for ever free!

" ESPERANCE."

NOTES ON THE TAMIL UNION VERSION OF PHILIPPIANS.

THIRD PAPER.

N. B.—U. V. = The Union Tamil Version; P. = Percival; F. = Fabricius; A. V. = the so-called Authorised English Version of 1611; R. V. = the English Revised Version.

CHAPTER II.

VERSE 1. The words παράκλησις ('comfort' R. V.) and παραμύθιον ('consolation' R. V.) present some difficulty to the

translator. The U. V. gives ஆறுதலும் தேறுதலும். The verbal forms of these words occur together in 1 Thess II. 11, where the R. V. translates them by 'exhorting' and 'encouraging.' It is unfortunate that the English Version (and the U. V. following it) convey, chiefly if not exclusively, the idea of comfort and consolation in sorrow, whereas the Greek certainly carries with it mainly the ideas of 'exhortation' and 'encouragement.' For instance when Barnabas is called υἱὸς παρακλήσεως, 'the son of consolation,' the meaning is not merely that he had the gift of comforting those in sorrow, but that he was an inspiring man, who exhorted and encouraged others in all good enterprises. This idea of encouragement would perhaps be brought out by உட்சாகம். P. gives மகிழ்ச்சி and F. சந்தோஷப்படுதல் as the rendering of παραμύθιον. Both are manifestly wrong.

VERSE 3. κατ' ἐριθίαν—'By way of faction.' This indicates a course of action which the Apostle warns the Philippians to avoid. It seems hard to bring out the exact force of κατὰ. The Tamil வாதினல் does not do it justice; but it is difficult to suggest a better rendering. For the force of ἐριθία see note on Chap. I. 16.

τῇ ταπεινοφροσύνῃ ('in lowliness of mind' R. V.)—This is probably best taken as a dative of respect rather than as instrumental. Literally it will mean "as regards your lowliness of mind." மனத்தாழ்மையோடு would be a better translation than மனத்தாழ்மையினாலே. But the difference is slight.

VERSE 5. τοῦτο φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ ('Have this mind in you which was also in Christ Jesus' R. V.)—கிறிஸ்து இயேசுவிலிருந்த சிந்தையே உங்களிலும் இருக்கக்கடவது U. V. Both the English and Tamil versions introduce a limitation which is not in the original. In the Greek there is no verb in the relative clause. For this reason we cannot say that the sole reference is to our Lord's சிந்தை in the past. No doubt the following verses point to that mind which was in Him before and during his Incarnation. But the Greek leaves it open to us to say that the same mind is in Him still. I suggest இயேசுவிலுள்ள instead of இயேசுவிலிருந்த. The literal rendering of the Greek is கிறிஸ்து இயேசுவிலுள்ளதையே உங்களிலும் சிந்தித்துக் கொண்டிருங்கள்.

VERSES 6—8. These are the most interesting and difficult verses in the whole Epistle. We have here one of those cases in which it is impossible to keep translation and interpretation apart. We are bound to interpret before we translate. We shall there-

fore endeavour first to make clear the meaning of the Greek and then attempt to render it into Tamil.

ἐν μορφῇ θεοῦ ὑπάρχων—'Subsisting or being originally in the form of God.' The word μορφή ('form') occurs twice in these verses and means 'reality in manifestation,' 'form revealing substance,' 'manifested being.' Before His incarnation Jesus Christ subsisted in God's manifested being, appearing to be God because He was God. At His incarnation He took the 'form' of a servant (creature); not merely the outward appearance of a creature, but as regards His humanity He became a creature and appeared as such, because He was such. μορφή is, not so far as I. am aware, contrasted with οὐσία ('essence') or τὸ εἶναι ('reality'), though Plato draws a distinction between it and εἶδος, 'the eternal archetype.' At any rate as far as the N. Testament is concerned, there can be no doubt that μορφή is 'that in which essence manifests itself.' It is 'the utterance of the inner life,' as Trench says. It is therefore to be clearly distinguished from σχῆμα, which also occurs in this passage. σχῆμα means 'fashion,' 'guise.' Lightfoot shows that as contrasted with μορφή both in classical Greek and the N. Testament it has the notion of changeableness. 'The σχῆμα of the world passeth away.' If we retain ரூபம் as the translation of μορφή in verses 6 and 7, (and I think we shall not be able to find a better, however liable it may be to erroneous interpretation in such a country as this), we must find in verse 8 another word to render σχῆμα, which the U. V. also translates by ரூபம். For this I suggest வேஷம் which exactly suits the sense of σχῆμα. I need hardly say that the reality of Christ's humanity is in no way obscured by saying that 'He was found in *fashion* as a man.' The great truth of the reality of his humanity has been already emphasised in the expression 'he took the form (essence and appearance) of a servant (a creaturely being).' σχῆμα on the other band teaches us that not only was he very man in nature but that also in dress, food and outward habit generally He was found as a man among men.

It may be doubted whether the Tamil அவர் தேவனுடைய ரூபமாயிருந்தும் gives the exact meaning of ἐν μορφῇ. Strictly speaking the above Tamil means 'being the form of God,' not 'being in the form of God.' It is true that Christ as the Eternal Word, is the image of the invisible God, the Revealer of the Divine essence. That truth is taught clearly in the Gospel of John, in Colossians and elsewhere. Here however St. Paul speaks of Him as 'subsisting

in God's manifested being' rather than as the 'Revealer of God's being.' He says in effect 'He appeared to be God because He was God.' The apostle is thinking rather of Christ's essential Godhead than of His relation to created beings as the Revealer of God. Hence it would be more correct to translate, though with some loss of idiom and neatness, அவர் தேவனுடைய ரூபத்தையுடையவரா யிருந்தும்.

I suppose few words in the Greek Testament have evoked so much discussion as ἁρπαγμός (' a prize' R. V.; 'robbery' A. V. following the Vulgate which gives 'rapina.') The Tamil versions follow the A. V. Thus U. V. renders it by கொள்ளையாடின பொருள், P. by அபகரிக்கப்பட்ட பொருள், F. by கொள்ளையிடப்பட்ட உடமை. I suppose the last is intended for உடைமை. But if கொள்ளையிடப் பட்டது surely not உடைமை! ἁρπαγμός is a very rare word occurring only here in the N. Testament and only once, according to the commentators, in secular Greek, *viz.*, in Plutarch's *Morals*. It is derived from the verb ἁρπάζω. This means 'to seize' and always implies the laying hold of something that one had not got before. Sometimes but not invariably it implies violent seizure. The noun ἅρπαγμα is very common and signifies 'the thing seized'; if with violence or injustice, 'plunder.' If we are to follow the strict usage of the Greek, we must assign to ἁρπαγμός the meaning 'a process or act of seizure or plunder,' neither 'the thing plundered' nor 'an object of plunder,' which would require ἅρπαγμα. Lightfoot, Ellicott and the R. V. assume that it is equivalent to ἅρπαγμα and that the latter 'implies the holding tenaciously to something already in our possession.' This latter assumption cannot be accepted without proof and I feel sure it will be difficult to prove that ἁρπάζω and its derivatives ever lose the meaning of 'seizing what was not in our possession.' I prefer therefore to follow Meyer, Hofmann and Beet, who render thus: 'who being in the form of God did not count His equality with God as a means of high-handed self-enrichment.' That is to say, the Eternal Son when contemplating His approaching Incarnation did not look upon His equality with God as a means of seizing the good things of earth for Himself when amongst men, as so many of the deities of heathenism are represented as having done. Nay He emptied Himself, laying aside, not His equality with God, but the outward 'assertion of His divine powers.' He never 'used His superhuman power for his own enjoyment.' Accepting this interpretation we must paraphrase rather than

translate thus: *தேவனுக்குச் சமமாயிருப்பதை உலகசெல்வம் பிடித்துக் கொள்வதற்கு ஏதுவாக எண்ணுமல்.* If we follow the R. V. we may paraphrase, *தேவனுக்குச் சமமாயிருப்பதைத் தாம் கெட்டியாய்ப் பிடித்து தமக்கென்று பத்திரமாய் வைத்துக்கொள்ளவேண்டிய பொருளாக எண்ணுமல்.* But in addition to the objection noted above on the ground of language, this rendering suggests the objectional idea, that Christ laid aside His equality with God—'He did not clutch tightly His equality with God but laid it aside'—an utterly false idea.

τὸ εἶναι ἴσα θεῷ—'to be on an equality with God.' Dr. Moule says, "The neuter plural calls attention rather to the characteristics than to the Personality." We can hardly hope to reproduce this fine distinction in Tamil.

VERSE 12. *ὑπηκούσατε* ('obeyed')—For *கீழ்ப்படிகிறபடியே* read *கீழ்ப்படிந்தபடியே.*

Note the difficulty of translating *πολλῷ μᾶλλον* ('much more'). The U. V. cannot be said to have succeeded well. *நான் உங்களுக்குச் சமீபமாயிருக்கும்பொழுது மாத்திரமல்ல, நான் தூரமாயிருக்கிற இப்பொழுதும், அதிக பயத்தோடும் நடுக்கத்தோடும்.........பிரயாசப்படுங்கள்.* This may be literally translated "Not merely when I am near you, but now also when I am far away, work out your salvation with exceeding fear and trembling." It is a mistake to attach *அதிக* to *பயத்தோடு* to which it does not belong. S. Paul's hints that his absence constitutes an additional reason for watchful care on the part of the Philippians. But there is no suggestion of this in the U. V. P. and F. give *மிகவும் அதிகமாய்* modifying *பிரயாசப்படுங்கள்.* This is nearer the Greek than U. V.

VERSE 13. *ὑπὲρ τῆς εὐδοκίας* ('on behalf of His good pleasure'). Not *சித்தத்தின்படியே* but *சித்தத்திற்காக*, that is, *சித்தம் நிறைவேறுவதற்காக.*

VERSE 14. For the translation of *καύχημα* see note on Chap. I. 25.

ஜீவவசனத்தைப் பிடித்துக்கொண்டு is incorrect as a translation of *λόγον ζωῆς ἐπέχοντες* ('holding forth the word of life'). Read *பிடித்துக் காண்பித்து.*

VERSE 15. *ἄμεμπτοι* ('unblamable') *குற்றம் சாட்டப்படாதவர்கள்.*

ἀκέραιοι ('unadulterated' 'unmixed,') *கபடற்றவர்கள்* gives the sense, though without the metaphor.

VERSE 17. *λειτουργίᾳ* ('service') is rendered by *ஊழியம்.* As the word here signifies sacred service, probably of a ritual or sacrificial character, I prefer to use *திருத்தொண்டு.*

εἰ καὶ σπένδομαι. Literally, 'even if I am being poured out as a drink offering.' The present tense suggests the possibility, though remote, of his imprisonment issuing in condemnation and death. This idea is lost in the Tamil. A similar instance of failure to reproduce the force of the present indicative in a conditional sentence is found in Galatians I. 8, 9, where ἐὰν ἄγγελος ....εὐαγγελίσηται and εἴ τις.........εὐαγγελίζεται are both translated by பிரசங்கித்தால். The former is of course a more remote supposition than the latter—'if an angel were to preach." The latter is a condition which is treated as a fact—'if any one is preaching,' as very probably the Judaisers in Galatia were actually doing at the time St. Paul wrote. I can think of no way of expressing this distinction in Tamil except by retaining பிரசங்கித்தால் for the more remote supposition and expressing the other by பிரசங்கிக்கிறதுண்டானால். But it would be awkward to use such an expression here. Possibly வார்க்கப்பட்டுப் போகிறதாயிருந்தாலும் would give the required sense. Insert பானபலியாக before வார்க்கப்பட்டுப்போனாலும் so as to retain the metaphor of the original. For சந்தோஷப்படுவேன் read சந்தோஷப்படுகிறேன்.

VERSE 18. τὸ δὲ αὐτό means 'and in the same way.' Consequently இதினிமித்தம் must be replaced by அதே விதமாக.

VERSE 20. οὐδένα γὰρ ἔχω ἰσόψυχον. "For I have no one equal-souled with him.' "Not 'equal-souled with myself'; which would demand rather, in the Greek, οὐδένα ἄλλον ἔχω ἰσόψυχον" (Moule). We must therefore alter the U. V. as follows: அவனைப்போல் மனதுள்ளவன் வேறொருவனும் என்னிடத்திலில்லை.

VERSE 21. For மற்றவர்கள் read அவர்கள்.

VERSE 22. τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε—'But ye know the proof of him.' This means that as the Philippians look back to the time when Timothy laboured in Philippi, they recognise that after being tested he approved himself as a faithful worker. 'Approved worth after testing' is the main idea of δοκιμή. The U.V. misses this with அவனுடைய உத்தம குணத்தை அறிந்திருக்கிறீர்கள். P. retains the idea of testing by rendering thus: இதை நீங்கள் பரீட்சித்தறிந்திருக்கிறீர்கள். But there is nothing to show that the testing came from the Philippians alone or chiefly. The testing came to Timothy in the discipline of work and suffering. The Philippians would recognise that in it all he had acquitted himself well. It seems impossible to find any one Tamil equivalent for δοκιμή. Perhaps சோதனையில்விளங்கிய அவனுடைய உத்தம குணம் would suit our purpose.

VERSE 23. For கிளைத்திருக்கிறேன் read நம்பியிருக்கிறேன். As pointed out before, Tamil has no proper equivalent of 'hope.' But as நம்பியிருக்கிறேன் has been used in verse 19 to translate ἐλπίζω there seems no just reason for varying the translation of the same word here. Our translators evidently felt the difficulty of bringing out in Tamil the distinction between ἐλπίζω ('I hope') and πέποιθα ('I trust'). This probably led to the above change in the rendering of ἐλπίζω.

VERSE 25. λειτουργόν.—As pointed out under verse 17, this word suggests the idea of a minister who does some 'sacred service.' Hence உதவிசெய்தவன் is not sufficient. Might we say என் குறைச்சலை நீக்கும் திருத்தொண்டன்? Ought we not in this and the following verse to render the epistolary past by the present both in English and Tamil? The Greeks and Romans when writing letters transferred themselves in thought to the time when the letter would be read, and viewed their own action as it would appear to their readers. Thus here St. Paul says 'I counted it necessary' where we should say 'I count it necessary' and 'he was longing for you' instead of 'he is longing for you.' The U. V. retains the past tenses of the original : எண்ணினேன், இருந்தான்.

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(To be continued.)

NOTES OF THE MONTH.

The British world does at last seem to be awakening to the importance of education and of right educational methods. Great as are the defects of the Education Bill now passing through Parliament and especially serious as is the inflammation of sectarian bitterness which the measure has set up, it is calculated to improve the education of the people. Reform has even reached the training of military officers, and we may hope that hereafter a few more of these will take the study of their profession seriously. In India too a desire for reform is apparent in Government and its officials. We are not very sure that as regards higher education any real reform is likely. The Universities Commission has not found a way to anything that will do much for the Madras University at least, and its proposals in reference to the curriculum are dubious enough. But in elementary education and in the education of one or two special classes, Government does seem to be attempting changes that are certain to be beneficial. From all Provinces comes the news of increased help to primary education as the result of the surplus which the Government of India had at the end of the last finan-

cial year. In our own Presidency we are glad to believe that the Educational Department has adopted a policy of advance.

The Viceroy has been looking into the education of native princes and is evidently dissatisfied with it. In his speech at the Mayo Rajkumar College at Ajmir he expressed his apprehension as to its result. Part of that speech we quote, as the dangers pointed out are very real. After asserting that it is essential to the welfare of a nation that an aristocracy should not be divorced from its public life, and showing how great are the advantages which the Indian aristocracy possesses, Lord Curzon continued:—

"But the Chiefs and Nobles in India have to fight against a double danger. On the one side is the survival of the archaic and obsolete idea that rank is a dispensation from work instead of a call to it, and that a Chief need do nothing in the world beyond spend the money drawn from his people and enjoy himself. This old-fashioned idea is dying fast, but there are always a certain number of persons, either fossils or parasites, who are concerned in trying to keep it alive; and so long as it continues to exist, the Indian aristocracy cannot put forth the full measure of its great influence and strength. Then there is the second danger, which is, in my judgment, much more alarming. This is the danger that, in our desire to train up the rising generation to a wider conception of their duties, we may allow their training to run ahead of their opportunities and may produce in them inclinations or capacities which are unsuited to their surroundings or for which there is afterwards an insufficient field. This is the chief pre-occupation that has been present in my mind in considering the future of the Chiefs Colleges ever since I have been in India. It is of no use to bring the boys here and then to teach them things which will not be of service to them in after life; neither is it of any use to turn out a perfect type of a polo player or a gentleman, and then find nothing for him to do. We cannot go on playing polo all our lives; while even a gentleman is better when he is doing something than when he is idle."

Lord Curzon has shown his interest in the native aristocracy in many ways, and if anybody can speak wholesome truth to them without offence, it is he. But after all when a young Rajah grows up without thought of his subjects, it is often less his own fault than that of the education he has received from his tutor, and if Government appoints tutors of little earnestness and gives a ward a training that has as its goal the production of a mere sportsman, the fault is not primarily his.

At Ajmere also the Viceroy referred to his restoration of some of the old monuments of the city as illustrating one of the principles of

his administration. If Plato's dream of a philosopher-king is not realised among us, at least it is well for India to be ruled by a man of learning and sympathy and taste. For every word of the following sentences we have nothing but approval. We believe the Viceroy's hope will be fulfilled.

"The policy of archæological conservation and restoration with which I charged myself soon after I came to India is now I am glad to say bearing its first fruits in all parts of the country, and when the time comes for me to go, I not only hope that the Government of India may be able to point to the good work already achieved, but that the principle of State responsibility, State interest and Sate outlay on these objects, may have taken such deep root that never again will it be ignored. India not only possesses what is in my opinion by far the most wonderful and varied collection of ancient monuments in the world, I want them to be the best looked after, the most respectfully handled, the most tenderly restored. One of the first duties of the present is reverence for whatever was beautiful or noble in the past."

Professor J. C. Bose has attained the fame which comes to those whom *The Review of Reviews* takes under its wing. Mr. Stead has given a popular account of his researches and discoveries and theories. Treating response to electric stimulus as a sign of life, the Professor argues that he has shown that matter is not dead but living, that metals for example have a life of which they may be deprived by poison, that metallic instruments grow tired and possess the faculty of self-recovery, that in short he has broken down the supposed barrier between the organic and inorganic, and shown, by the demonstration of the omnipresence of life, the existence of 'One in all the changing manifoldness of this universe.' We are not sure that the 'response' is a sign of life in the proper sense of the term, but anything that shows the presence of Divine power in everything would fall in with the teaching of Christ and his followers and illuminate the doctrine of the Holy Spirit, the Lord and Giver of Life. Pantheism is but the one-sided exaggeration of this doctrine.

We are sorry that the Reception Committee of the Congress has not followed the popular nomination which certainly called for the election of Mr. Kali Charan Banerji. And this not because he is a Christian, and his election would have shown that the Congress is national enough to disregard religious differences, but because he is the type of all that is best and most commands respect in the Congress movement. By passing him over the Committee has gone out of its way to alienate the support of moderate men. As we have repeatedly said we wish the

Congress well, and the self-inflicted loss it has suffered through the discord of last year and the election-mistake of this year causes us no pleasure but regret.

The Police Commission continues to bring to light the corruption that prevails in the lower grades of the department. Doubtless something will be done to restrict it, but we confess we see no hope of any real reform until public opinion is changed. So long as the public will bribe, so long will low-paid officers accept bribes. And so long as respectable people do not brand bribery with their disapproval, so long will it flourish. Congress leaders might do more to secure the employment of natives in high office by really frowning upon corruption for a year than they will effect by agitation in a century. For the removal of this reproach from the Indian community would make the refusal of their demands almost impossible. Before this can be accomplished, however, *religious reform* must come.

To *Indian Education*, the new monthly published by Messrs. Longmans, Green & Co. and edited by Professor Fraser of Poona, we give a hearty welcome. Appealing mainly to Bombay and containing much less matter it is not likely to displace in Madras the *Educational Review*, which we should be sorry to see injured.

The editor of *Indian Education* falls upon his brother-editor of the *Indian Review* for 'pleading at great length for the poor but gifted students, while he avoids mentioning the "liberal and comprehensive scheme of scholarships" which the Commissioners recommend.' We are not concerned to defend the editor of the *Indian Review's* review of the Commission's Report, but we confess to sharing to some extent the apprehension which probably underlay his omission. Experience shows that it is only too possible that Universities and Colleges may be called on to carry out at great expense the recommendations relating to them, while Government may take no notice of the recommendations addressed to it. All the changes recommended to Universities and Colleges would do far less to improve education than would the financial help of Government for which the Commission asks. If Government is in earnest let it make possible this "liberal and comprehensive scheme of scholarships" and the founding of sufficient Hostels and the provision of University lectures. These are undoubted improvements. But what is feared is that we shall see nothing of this, but that all the doubtful changes in curriculum will be forced upon us, because after all this 'investigation' Government must do something.

LITERARY NOTICES AND NOTES.

History of India for High Schools. C. F. De La Fosse, M.A., Inspector of Schools, N. W. P. and Oudh. Macmillan and Co., Limited. London. 1902. Re. 1/8.

School History of India, by T. K. Sankara Aiyar, B.A., Tinnevelly.

The History of India by Sri Hemlota Devi (Mrs. Sarkar) Translated by M. S. Knight. Longmans, Green and Co. London, New York and Bombay, 1902. Price Re. 1.

A Brief Sketch of the History of India by D. Lazarus, B.A. Tenth edition, Madras, 1902. As. 8.

The above list shows that real attempts are being made to remove what has for so long been the chief want of Indian schools so far as text-books are concerned—satisfactory books on Indian history. Hitherto the school and college course in that subject has been such as to move the laughter or the indignation of the educationist. A boy learns the outlines in his Lower Secondary classes, finds that the books set him in the High School carry him no further into the subject but are so dry as to make it uninteresting to him for ever, and learns no more of it unless he takes the History Branch of the B. A. examination, in which case he has to begin "The Outlines of the History of India" again. Surely the study of the history of their own country should be presented to Indian pupils and students on a better plan than this. What we should like to see is a combined attempt by teachers, University, and publishers to introduce the most approved system into the study. We cannot help feeling that when the Matriculation Curriculum was revised a year ago a great opportunity was lost. Had the Committee but had the courage to follow the suggestion made to them and, dropping English History, concentrate upon Indian, the real education of the pupils would have been vastly improved. However the mistake has been made, and we must make the best of actual conditions. With both English and Indian History to study, the pupils cannot be expected—apart from any considerations of their studies being in a foreign language—to attain the same standard in the history of their own country as matriculation candidates at London. Whereas from the latter the study of a book like Green's Short History or Gardiner can be demanded,—a book which would really be a liberal education in itself—the doubling of the subject here throws us back on handbooks of a lower type.

We should like to protest against the mischievous delusion that Indian History is uninteresting or uninstructive. There is no subject in the curriculum that to Indian pupils should be more instructive or fascinating. The teacher no doubt has a delicate task in avoiding the

pit-falls which the mixed composition of his class and the political condition of the country create, but if he can do that, any native teacher ought to be able to kindle an abiding interest in the subject. The difficulty that arises from the variety of nations in earlier Indian history is exaggerated; there was no more unity in Greece. The study has suffered through want of books of genius written not as text-books but for popular reading. When Indian History has had its Hume and Macaulay, the text-books on it will be more interesting. At present the trail of the common-place pedagogue is over them all. We want men who will dare to treat the subject from their personal standpoint, and without regard to the conventional exigencies of the class-room write of events as they strike them. Let us know what a Bengalee, a Mahratta, a Sikh, a Muhammadan, an Englishman of genius and earnestness really think of Indian history, and we shall soon have its text-books and teaching improved.

What is really needed under the conditions imposed by the fixing of the Matriculation curriculum is a course something like this: in the Upper Primary School stories from Indian history; in the Middle School elementary history as personal and vivid as possible; in the High School a fair survey of the whole; in the F. A. classes an attempt to remedy the mistake made in the Matriculation curriculum, to give the student a real grasp of the fact that Indian history has something to do with him and is a rich possession; in the B. A. classes the careful study of some period; in the M. A. stage some actual research.

One more preliminary word. We regard it as impossible to prepare a book that shall suit all the three forms of the High School equally. The Madras system requires that the Matriculation course in Indian History should be divided among three years. How can a boy just entering the Fourth Form be expected to read a book prepared with the Matriculation standard in view? Publishers nicely adjust their English Readers to the Fourth, Fifth and Sixth Forms. When will they give us separate Histories for these Forms? The first really good Fourth Form History should prove a gold-mine to the firm that produces it.

How far do the books mentioned at the head of this notice meet our needs? It may at once be said that Mr. De La Fosse's is the best History for the Matriculation in existence. Indeed it creates a new and worthier standard for that examination. Hitherto Indian History in the High School has been practically no advance on the Middle School. Between such a book as Lazarus'—intended for the Middle School—and Sinclair's—intended for the High School—there was far too little difference. We should like to see the book carefully revised. The writer varies the spelling of names at pleasure, and we have noticed a few misprints. The accounts of Chandragupta and Asoka require

re-writing in view of such material as Mr. V. A. Smith has used in his *Asoka*. The map of the moving of the Aryans and the account of the Aryans represent exploded theories. The Marquis of Wellesley is an inaccurate title. Nothing is said of the National Congress or of the growth of Christianity in India—two serious omissions. But these defects are slight and easily removed. The book should be adopted in every Sixth Form, but it is too difficult for the lower forms of the High School.

Mr. T. R. Sankara Aiyar has our thanks and best wishes. He has prepared a book practically of the same standard as the preceding, and though the poorness of the print and paper make this 'tentative edition' inadmissible, we should be glad to see it, in a better form, used in High Schools. The writer has read for himself and has assimilated what he has read. His book, while thoroughly loyal, is the book of an Indian. We would advise the cutting out of some of the details, especially in the matter of names, and the introduction of maps and illustrations. The English is on the whole unusually good, but in places might be revised This writer's ethnology also is rather antiquated.

Of Mr. Lazarus' book we have spoken with praise as its earliar editions appeared. When it was first published it stood practically alone. Since then, rivals have appeared. If it is to retain its pre-eminence, it must be improved to meet the competition. It is claimed that this edition is 'thoroughly revised,' but we speak in Mr. Lazarus' interests when we say that this should describe his next edition more thoroughly than this. The book needs especially to be brightened up; it is too much a condensation of longer books.

Mrs. Sarkar's book—a translation from a Bengali original—is the complement of the preceding. It is bright and simple, just the book to give the pupil an interest in the subject. There are a good many mistakes and the old Rohilla scandal is recorded as though it had not been disproved; but the little volume has life. It is excellently illustrated, and to its readers Runjit Singh and Clive and Nana Farnavis and King Edward VII. and a score of others will always be real men. The book is the first-fruits of the harvest of indigenous living Indian Histories with a character of their own for which we long.

A History of Great Britain. By T. F. Tout, M. A., Professor of History in the Owens College. Longmans, Green & Co., London, New York and Bombay, 1902. Price 3*s.* 6*d.*

This is called Book 2 of Longman's Historical Series for Schools, which means presumably that it is the History adapted to a second standard of fulness. For it covers the whole ground from the cave men to King Edward VII. To praise Professor Tout would be superfluous;

he long ago established his position as a sound and interesting historian. Fortified by his reputation he is able to treat the subject in his own way, to give his own emphasis to this or that event, to dwell on social progress or literary history, to pass over a political or military detail that others have dwelt on. His methods keep the middle path between dry detail and writing round a subject. The abundant illustrations help to make the narrative vivid. For the new Matriculation curriculum we know no more satisfactory text-book.

In King's Byways. Short Stories by Stanley J. Weyman. Longman's Colonial Library.

Mr. Weyman gives us in this volume a number of tales which may be regarded as chips from his workshop. Most of them deal with the times which he has studied for his historical romances. Part II. contains three 'Episodes' from the Diary of a Statesman—Sully, Henry of Navarre's great minister. Part III. headed *King Terror,* is made up of two Girondist tales. The seven stories in Part I. have a more varied setting, and range over the century and a quarter from Henry of Navarre to Marlborough. Mr. Weyman can impress upon us a hero as well in a short tale as in a long romance; and he can give fulness to the portrait of a real historical personage as well as to an invention of his brain. His readers have especially to thank him for putting them on a footing of friendly intimacy with men of whom they had heard before but not known so well—Sully, Mazarin and others, but especially Henry of Navarre, the 'brave Crillon,' and Barbaroux the Girondin.

Jan van Elselo. By Gilbert and Marion Coleridge. Macmillan's Colonial Library.

A book of the Weyman school, but wanting in the Weyman art and talent. Jan van Elselo is a page of William of Orange, (William the Silent), and his fortunes are cast in the troublous days when Philip II. was resolving to root out heresy from the Netherlands. The writers have an academic idea of characterisation, and set out their dramatis personæ in contrasts, but their actual character-painting is not very rich in colour. They fail to make the most of the setting they have given to their tale. We are always expecting something on the grand scale that never comes. It seems irritating to hear of the siege of Haarlem for example and then have our attention turned to the unconnected adventure of two men and two women. The heroine is introduced too late to give the book the unity of a love-story: and the effect of an historical novel is forfeited by the conditions referred to already. As a tale of a series of adventures, the book has an interest

perhaps, but the localisation in time and place and the authorship raised hopes in us which have been disappointed.

Dinodayalu. By Pandit S. M. Natesa Sastriar. Price 8 as.

This is the first of a series of novels promised us by Pandit S. M. Natesa Sastriar. It appeared about two years back as written by 'a lover of his native country.' The mere fact that a second edition has been called for so soon after the first sufficiently evidences the popularity of the novel. It also evidences the gradual formation of a Tamil reading public outside our colleges and schools, which is a very gratifying sign of the times. The novel under review deals with the present day official life and its belongings. The author shows in it his close contact with such life and proves beyond doubt his qualification for dealing with such a subject. There is a human interest and feeling passing through the novel, which accounts, in our opinion, for its success. Some incidents described are quite realistic. All this, we think, may be stated without the fear of crossing any standard of literary criticism. But we are sorry that we cannot pass such favourable remarks on the author's style and language. The defects we have to note are unfortunately common to all his Tamil works. The ordinary reader will find it difficult to understand the numerous Sanskrit words used by the author. To the ear of a Tamil literary man, the using of Sanskrit words in their original form is jarring in its effect. It is especially regrettable that the author should use Sanskrit words often quite unnecessarily. The justice of our remarks above is evidenced by the existence of such novels as Kamalambal Charitram, Padmavati Charitram and Maragathavalli, which convey the same sort of ideas quite as well as our author without the use of so many Sanskrit words. Secondly, the style of our author verges on the colloquial and the commonplace. We do not by any means advocate the style of our ancient commentators, nor even that of our mediaeval religious writers. All that we advocate is that Tamil style used in novels should be grammatical, literary and a little dignified. The other novels above-named to a large extent satisfy these requirements. We do not by this comparison depreciate our Pandit, but only want to make our meaning clear by reference to concrete examples.

Literary Notes.

With the issue that appeared in October the *Edinburgh Review* completed the hundredth year of its existence, and it has celebrated the occasion by publishing a centenary number containing an article on itself. The *Edinburgh Review* was started by a number of clever young Whigs in Edinburgh, chief among whom were Sidney Smith, Francis Jeffrey, Henry Brougham, and Francis Horner. The idea originated with Sidney Smith who edited the first number, but Jeffrey who

succeeded him as editor was the leader of the brilliant young band. Now that there are so many reviews and magazines of all kinds it is a little difficult to understand the sensation that the appearance of the *Edinburgh* produced, but at that time it was the only journal of the kind in the kingdom. Though avowedly Whig in its politics it had Sir Walter Scott as a contributor at first. He left it however in 1808, and shortly afterwards in 1809 the Tories founded the *Quarterly Review* as a rival organ. Another famous magazine, *Blackwood's Monthly Magazine*, was also started as a rival some years later. It was by an article in the *Edinburgh* that Macaulay, then a young man of twenty-five, first acquired distinction, and in it were published his famous essays. He continued to be a contributor even after he had come out to India, for it was in Calcutta that his essay on Lord Bacon was written, and it was in the pages of the *Edinburgh* that the essays on Clive and Warren Hastings first appeared. A complete list of the contributors to the *Edinburgh* would contain the names of many of the most distinguished men in Great Britain in all departments of life. The rule of anonymity is, however, still observed, its object being "to keep its criticism as free as possible from the influence of mere literary cliques." The *Edinburgh Review* is now published in London, but it is an interesting fact that the publisher is still the same—Longmans. "The Review appeared on October 10, 1802, with the same title-page and in the same guise, as it does to-day. Sometimes it has happened in the history of the publication of a long series, that under the old name a practically new work has been started and continued. But there has been no change of that kind here. In October, 1802, appeared the 1st number and in October 1902, appears the 402nd number of the *Edinburgh Review*, the *Critical Journal*, published quarterly by Longmans." The well-known buff and blue of the cover were the colours of the Whig party. It is said that they were adopted by the Whig party as a compliment to Washington—these being the colours of the uniforms of the American officers during the War of Independence.

Matthew Arnold is certainly not being neglected by the biography writers. It is not long since volumes dealing with him appeared from the pens of Professor Saintsbury and Mr. Herbert Paul. Now it is announced that Mr. G. W. E. Russell is engaged on a monograph on the same subject.

Mr. Stopford Brooke's book on Browning, to which we referred recently, has now been published. It is reported that Mr. Brooke is now going to do for William Morris what he has done for Tennyson and Browning. It is said that Mr. Brooke ranks Morris very high as a poet and is minutely familiar with his work.

Professor Oman in writing his *History of the Peninsular War* has made the acquaintance of many old volumes of adventure in the shape of naval and military autobiographies. Many of these are said to be intensely interesting but some of them are extremely rare. Professor Oman has selected some which he considers to be worth reprinting and is editing them. The first volume is to consist of the adventures of Captain O'Brien, on whose story Captain Marryat drew very largely for the plot of *Peter Simple*.

Readers of Dryden will remember that in *Alexander's Feast* the musical skill of a certain Timotheus is celebrated. Hitherto he has been little but a name, but in a papyrus recently discovered a long poetical composition is found dealing with the Persians, the authorship of which is ascribed to Timotheus.

In the Supplement of the *Encyclopædia Britannica*, of which the fourth and fifth volumes have now appeared, there are biographical notices of various living writers. The action of the Editors in thus widening the scope of the *Encyclopædia* has been criticised a good deal, and the fact that no notice is taken of several well-known writers has tended to make the criticism distinctly adverse. The seeming arbitrariness of the selection made is explained by a note in the *Athenæum*. To avoid making invidious distinctions the Editors adopted the rule that there should be no notice given of any living writer however eminent who is under sixty years of age. Thus there is a biographical notice of Mr. Austin Dobson who was born in 1840, but there is none of Mr. Andrew Lang who was born in 1844.

The death has been announced of Mr. G. A. Henty, the voluminous and popular writer of healthy boys' books. Not long ago Mr. Henty explained the object of his books. He said to an interviewer, "My object has been to teach history, and still more to encourage manly and straight living and feeling amongst boys." The *Academy*, not unnaturally, associates in its notes this remark with the well-known words of Scott:—"I am drawing near the close of my career; I am fast shuffling off the stage. I have been perhaps the most voluminous writer of the day; and it *is* a comfort to me to think that I have tried to unsettle no man's faith, to corrupt no man's principle, and that I have written nothing which on my death-bed I should wish blotted."

Mr. Stephen Wheeler, who wrote the life of the late Amir of Afghanistan, is to write the official account of the Durbar. *Punch*, it is said, is sending Mr. Owen Seaman and Mr. E. T. Reed as its representatives, a fact which is likely to add to the gaiety of nations.

SCIENCE NOTES.

A NEW theory of heredity has been brought forward by Mr. W. Bateson. It appears that about thirty years ago Gregor Mendel, Abbot of Brünn, carried out a series of experiments with pea-plants which showed in a very remarkable way the effect of cross-fertilisation. The papers in which he described his experiments have remained unnoticed all these years, but now they have been translated by Mr. Bateson and additional experiments have been carried out by him which confirm Mendel's results. Mendel found that when two plants, differing in a given feature, were crossed, the hybrid offspring invariably exhibited one of the parental characters to the entire or partial exclusion of the other. After self-fertilisation, each hybrid produced offspring in which these parental characters, called by Mendel the "dominant" and the "recessive" respectively, appeared in the ratio of three to one. On continuing the experiments, Mendel found that the recessive plants bred true while the others consisted of one-third dominant plants which also bred true and two-thirds "cross-breds" which again gave rise to the two kinds of plants in the ratio of three to one. These results do not agree with Galton's theory of "ancestral" heredity, and further experiments by Mr. Bateson will be awaited with interest.

SOME time ago Dr. F. Noetling announced the discovery in a bed of ferruginous conglomerate at the oil-fields of Yenangyoung of worked flints in association with the remains of *Hipparion antilopinus* and *Rhinoceros perimensis,* thus showing the existence of man in Burma in the older Pliocene or upper Miocene period. This was afterwards disputed by Mr. R. D. Oldham, who contended that the flints were not confined to the ferruginous conglomerate and that they were not chipped by man. Mr. R. C. J. Swinhoe, who has recently visited the locality, writes to the *Zoologist* that he agrees with Dr. Noetling that the flints are the work of men, but he regards them as palaeolithic, the place where they were found being apparently a workshop of that period.

THE period of rotation of Uranus and Neptune has hitherto remained undetermined. This has been done in the case of the other planets by simply measuring the movement of certain well-defined points, but the apparent diameter of Uranus and Neptune are so small and their lustre so feeble that no detail can be seen in them. M. H. Deslandres has recently been trying to solve the problem by applying Doppler's principle as Huggins and others have done with the spectroscope. No very definite results have yet been obtained, but in the case of Uranus they seem to show that the rotation of the planet is in a retrograde sense, like the revolution of its satellites.

A LAMP in which alcohol is used as the illuminant has been invented by M. L. Denayrouze. He claims that in France, at any rate, the lamp is much more economical than an oil lamp. Taking 1.08 grams of pure alcohol or 0.64 gram of carburetted alcohol per candle hour as the consumption of his lamp, he finds that the cost is 0.005 and 0.003 of an anna per candle hour for these two alcohols, as against 0.014 of an anna for kerosine. M. Denayrouze's lamp has a wick up which the liquid rises by capillarity into a chamber where it is vaporised. The vapour then passes through a channel into a kind of Bunsen burner above which a mantle is fixed.

THE report of the commission sent by the Paris Academy of Sciences to Martinique to study the effects of the eruption has now been issued. They measured the height of Mont Pelée and found that its height had not appreciably changed, so that the summit of the mountain had not been blown away, as was at first conjectured. No new crater appears to have been formed, although numerous fissures have opened. Volcanic eruptions are usually characterised by two classes of phenomena, the explosive evolution of gases with solid or fused siliceous materials and the outflow of similar fused siliceous materials in mass. In the present case there has been a complete absence of the latter phenomenon, the so-called lava streams described by eye-witnesses consisting in reality of torrents of boiling mud, with large masses of moving rock. No actual flames have been observed, the only certain fact about the constitution of the gases evolved being the presence of steam and sulphur dioxide, the latter being in great abundance as indicated by its suffocating odour. Fumerolles are very abundant, and it is owing to the presence of these that the rivers undergo violent fluctuations of temperature.

THE Arctic expeditions of Lieut. Peary and Mr. Baldwin have returned, but the accounts of their work that have yet been published are necessarily brief. Lieut. Peary states that he believes the North Pole can be reached on sledges by any adequately equipped expedition which makes latitude 83° its winter quarters. He is satisfied that there is no open ocean by which it can be reached. He maintains that Greenland is the most northerly land of the earth's surface and that all beyond it is ocean which is practically always covered with ice. Mr. Baldwin also believes that the old idea of an open Polar sea is baseless, and agrees with Lieut. Peary that the most practical way of attaining the Pole is by sledging from Franz Josef Land.

THE researches of Pawlow, the famous Russian physiologist, have thrown a new light on the processes of digestion. Professor Halliburton, in his opening address to the Physiology Section of the British Association,

gave an interesting account of his work. He stated that Pawlow has shown that digestion is not a succession of isolated acts, but each one is related to its predecessor and to that which follows it so that the process is a continuous whole. For example, the acidity of the gastric juice provides for a delivery of pancreatic juice in proper quantity into the intestine; the intestinal juice acts upon the pancreatic, and so enables the latter to perform its powerful actions. Further, the composition of the various juices is admirably adjusted to the needs of the organism; when there is much proteid to be digested, the proteolytic activity of the juices secreted is correspondingly high and the same is true for the other constituents of the food. This view of digestion as a continuous process adapted to the needs of the work to be done has led to the discovery by Starling of a chemical stimulus to pancreatic secretion. This is formed in the intestine as the result of the action of the gastric acid, and taken by the blood-stream to the pancreas.

OPEN QUESTIONS.

The Conversational Method of Teaching English.*

Some changes have recently been introduced by the Department of Education in regard to the rudimentary instruction of Indian children in English. Hitherto, they began their English alphabet in the first standard or thereabouts and went through the reading books, class after class, in a regular systematic way. But this has lately been replaced by what we may call the conversational method of teaching English. The departmental ruling initiating this change requires ability, on the part of the Third Standard pupils, to converse in simple (English) language with the teacher and one another, the vocabulary consisting of not less than 100 easy and useful words. At the same time, it expects or assumes the pupil to be altogether innocent of English in the previous classes of the school, for the achievement of the same pupils in reading and recitation are to be "ability to point out and pronounce all the capital and small letters of the alphabet and to read very easy sentences of not more than four words of one syllable from the above-mentioned vocabulary and to repeat twenty lines of easy verse and to answer orally in English very easy questions on the subject-matter of the verse." Further their attainments in writing and spelling are to be "ability to copy in large hand on paper, with pencil, all the capital and the small letters of the alphabet and the easy words of one syllable from the above-mentioned vocabulary."

It is clear then from the above that the Department expects

* There is another side to this question, to which indeed the editor leans. But Mr. Thomas' words may at least help to guard teachers against the defects of the system he criticises.

or requires the boy to perform the feat of conversing in English before he makes his acquaintance with the written language or begins a formal study of the same. But, apart from every other question that may be raised on the requirements of this syllabus, I have, unfortunately, my own misgivings as to the possibility and desirability of training boys in English in the schools in this country according to the method recommended and also as to the results with which the practice of the same may be attended. I am quite prepared to believe that the method is based on a right principle of an important character—namely, that children learn a language more by hearing words spoken than by reading them. But it is an altogether strained, if not positively erroneous and absurd, application of the principle, to assume that children learn to speak words by speaking them, and to teach English conversation as required to Indian boys with the expectation of the promised results.

Learning a language is one thing and conversing in it is another. One may be learning a language though not yet able to use it, while another may be able to use a language without really knowing it. In the same manner, a child may learn a language and yet not be able to use it. That is what, in fact, happens with an infant. From the time it can recognise the human voice, it goes on learning a language, its mother tongue, first discriminating and identifying sounds, then associating the sounds with definite ideas, and then proceeding from recognition of single sounds to combinations of sounds or words, and so on. Thus from the time it hears a language, it is a considerable time before the child attempts to bring its own lingual powers into active exercise. Further, the child's early language consists only of single isolated words and not of sentences. There is always a definite interval between the time the child lisps its first words or makes its first attempt at speech and the time it puts three or four words together in sentences. Moreover, we should remember this is all in the child's vernacular or mother tongue, that is, the language with which it is environed from the moment of its birth. How then can a boy be taught to converse straight away in a tongue altogether new and foreign to him without any previous acquaintance with it whatever ?

Again, even assuming for a moment that the achievement of such conversational power in English in one year in the third standard is possible, how is it to be accomplished under the circumstances that now ordinarily obtain in this country? What are the ways and means we have for making even a show of attempt to secure the desired end? What should be the qualifications or the staff to be engaged if the method is not to be degraded into one of cram and cant. A host of booklets called 'conversation guides' and labelled 'prepared to fulfil the requirements of the code' have

already cropped up. The majority of these books are as a rule bad and greatly presumptuous wherever they are not altogether absurd. One of them, we remember, puts a long answer consisting of a complex sentence with two subordinate clauses into the mouth of an imaginary pupil as a ready response to some fantastic question. Such books in the hands of teachers as are generally employed in the lower classes of an average school, will do incalculable damage and harm to our boys. The teacher will blindly and with rigorous strictness thrust down the throat of the poor boy the contents of the first book of the above kind that happens to fall into his hand—he cannot help doing it since the department requires it and he knows no better—and convert the modern English or Anglo-Vernacular schools into something like what are popularly called Sanskrit schools, where really no Sanskrit is taught but only some Sanskrit slokas are conned by rote. This conversation system will, therefore, apart from failing in its ends, surely rapidly degenerate or rather from the first prove not only one of the worst forms of cram ever known but also an unnecessary infliction on the mind and a useless and cumbersome burden on the memory of the unoffending school-boy. The system may, probably, work well in individual cases of children brought up in English-speaking families and surroundings. But as applied to an ordinary school-boy who spends about six hours a day at school and of the six devotes only an hour or so to the study of English, this will, I am afraid, besides being a form of altogether unnecessary and gratuitous mental torture, land the poor boy in many an error and mistake, the unlearning of which will be one of his tasks in the later stages of his education.

Moreover, the system has also a moral side which it is well not to ignore. This method, in practical work, accentuates the chief vices from which our system of teaching English is already suffering. It tends to make the already superficial and shallow scholar still more superficial and shallow, besides degrading and debasing his position as an intelligent and rational being. This conversation drill may train him into a clever performing animal going through a number of set tricks at given signals and stopping there of course, incapable of doing anything more. To put the boy through his paces may furnish entertainment and amusement to some people, but what will the boy be better for it after all ?

Here I do not wish to be understood to mean that any spontaneous attempt on the part of the pupil to express himself in English should be suppressed. No, not at all. On the other hand, if the boy would of himself pick up and speak English, and not only English but also Greek, Hebrew, Latin, Chinese, or any other language on the face of the earth, let him do so by all means. If possible that sort of

thing may even be encouraged. But to teach a boy set forms of speech and force him to repeat the same whether he will or not, and then to call that English conversation, is not only a meaningless but also a mischievous farce. The method is not a natural one at all. Take a boy who is his own master and ask him to repeat some sounds altogether unintelligible to him. Ten to one, he will bluntly decline. This method, therefore, is altogether unsuitable, if not anything worse. It is against nature. It is also against reason.

J. V. THOMAS.

RECENT PERIODICAL LITERATURE.

The November number of the *Nineteenth Century and After* opens with an article on 'Mammoth Trusts and Municipal Trading' by Mr. Lionel Phillips. Large trusts and municipal trading Mr. Phillips says, are both products of this age of large progressive ideas, and the relation between them is closer than appears on the surface. The tendency in the commercial system of the world at the present time is towards greater centralisation, and both trusts and municipal trading aim at sweeping away middlemen with the object of securing all profits for central organisations. They are both opponents of ordinary private enterprise, and they both tend to paralyse individual activity. They both endanger the stability of economic conditions, but they both contain elements which limit their power for evil.

Dealing first with the subject of trusts Mr. Phillips thinks they are likely to prove less formidable than they appear to be. An inherent weakness of the modern trust lies in the enormous size of its capital compared with the intrinsic value of its assets. Again, while concentration tends to cheapen cost, a business by attracting a large amount of capital and spreading itself over an area too large to be effectively controlled by the central organisation, may become unprofitable. The fate of trusts, Mr. Phillips says, will depend on their management and not on the amount of capital at their command. This, however, will not necessarily be the case with municipal enterprise, for, unlike trusts which must hold their own against competitors, municipal bodies when they embark on commercial undertakings enjoy special privileges and special protection. Mr. Phillips holds strongly that the present tendency of municipal bodies to undertake themselves the execution of large public works instead of simply supervising them is unjustifiable from an economic point of view and is fraught with very great danger. To point to instances of successful enterprises governed by elected councils is, he says, no refutation of the obvious general principle that businesses must be better conducted by those whose welfare depends upon them than by those whose interest is only altruistic. A series of articles on municipal socialism has recently been appearing in the *Times*, and, assuming that the facts adduced in these are in the main trustworthy, Mr. Phillips says they show that while there are many instances of profitable municipal enterprise, they are not commensurate with the failures and do not warrant the intrusion of public bodies into the sphere of the ordinary trader. On the whole, while of opinion that large trusts and municipal trading are both fraught with danger, Mr. Phillips says that no ingenious devices in commerce are alarming so long as people remain virile and men are earnest and conscientious in their work.

Sir Harry Johnston deals with the 'Native Labour Question in South Africa.' For the development of Africa south of the Zambesi the great want at the present time is a large and cheap supply of manual labour What race is to supply this labour? Europeans are for several reasons unfitted to do it. There is a strong prejudice all over South Africa against the immi-

gration of Chinese on the scale required, and there is a similar prejudice against the importation of Indian labour. For, while the Indian coolie meets many of the requirements of cheap labour, he is too intelligent to remain long in the country as one of a subject race, and South Africa has come to be regarded as a white man's country. There remains, therefore, the negro race, from which the requisite supply of labour for South Africa may be drawn. There are already between four and five millions of negroes in the region south of the Zambesi. Of these, however, not more than about a half a million are available for work away from their own homes, and such as are thus available are for the most part employed already. The labour market to which employers must therefore turn is in Sir Harry Johnson's opinion the vast region lying between the Zambesi and the White Nile. This region, he hopes, will henceforth be administered as far as possible in the interests of the black man, whose property in the cultivated land the white man has secured to him. For the protection which he now enjoys the negro may be expected to pay, but at present he does not as a general rule possess the necessary money. It would be an inestimable benefit to Central Africa, Sir Harry Johnston thinks, if a portion of the raw labour which it can supply were turned on to the development of South Africa, which in its turn would benefit enormously. He therefore goes on to indicate the lines on which the importation of labour into South Africa ought to be conducted. He thinks this labour question should be dealt with systematically and at once by Government. At present recruiting agents are being sent to Central Africa who have no knowledge of the peoples of that region or of their languages and customs. They inspire no confidence as a rule, the reason being that certain of their predecessors have not seen their bargains honestly carried out. It is therefore the duty of the Government, Sir Harry Johnston thinks, to take vigorous action and not be deterred from carrying out whatever line of action it may decide on through dread of silly allegations that it is organising slavery. If it will refrain from employing any form of compulsion to induce labourers to engage, and if it will employ agents who can inspire confidence, the people of Central Africa will be found only too willing to leave their homes. Sir Harry Johnston thinks that for a long time to come the period of service should be rigidly limited to twelve months, at the end of which the labourer should be sent home.

In an article entitled 'Industrial Troubles in America,' Mr. Benjamin Taylor discusses the bearing of recent conflicts between labour and capital on the course of American industrial development. Hitherto labour organisation has been defective in the United States, but recent events have made it clear that trade unionism is acquiring a position and power such as it has not had before, and America cannot hope to escape from those struggles between associations of employers and organisations of labour which have had such disastrous effects in older countries. The recent conflicts in the American steel, engineering and coal trades are in Mr. Taylor's opinion incidents in a movement the political issues of which no one can foresee. Capital and labour in America have entered on a gigantic struggle, the result of which shall determine which of these is to dominate the industrial situation—which shall control the instruments and machinery of production.

Mr. J. D. Rees endeavours to correct the false impressions of the conditions of life in India and other eastern countries that people in the West are apt to form from comparisons of the conditions of life in the East and in the West based on statistics adduced for controversial purposes. We cannot say that we regard Mr. Rees as in all respects a trustworthy exponent of Indian thought and life, and indeed the article now under review affords evidence that he is, like the British public which he seeks to instruct, too apt to generalise from particular statements made by individuals who may have first-hand knowledge of India but whose statements are not always based on first-hand knowledge. He says that when the people of England come to recognise that

the few enterprising Indians who visit England are not in any sense representative of the people of India, they will learn such truths as that "widow re-marriage is only forbidden among the upper classes," that "it is in the Zanana that Hindu human nature is seen at is best," and that "Hindu women, being admirable daughters, wives, and mothers, have *all the influence* good women have in England." If Mr. Rees believes not only that these statements are true but that they represent the whole truth, he cannot be expected to sympathise with such a movement as the social reform movement, or to obtain accurate knowledge of what is being done in this direction. Mr. Rees's position seems to be that while England has a mission to fulfil in India it lies altogether in the sphere of material things. In social and spiritual things India should be allowed to work out her own salvation. There have been and are Indian public servants whose opinions on this matter are at least as worthy of attention as those of Mr. Rees, and whose conception of England's duty to India is a much nobler one than his.

Mr. R. E. C. Long contributes an interesting article on 'People's Theatres in Russia;' and Mr. G. R. S. Mead endeavours to show that certain documents which have recently been brought to light dispose of the indiscriminate accusations made by Ireneus and others of the Fathers of the Church against the Gnostics. Mr. Harold E. Gorst begins a history of 'The Fourth Party'; and the Hon. Ivor C. Guest deals with the subject of Registration Reform. Lord Denman criticises the War Office in connection with the supply of remounts during the late war; and Sir Wemyss Reid deals in his usual way with the chief public events of October.

Mr. Montague Crackanthorpe gives some of the answers received to questions issued by the Commission which was appointed at Paris in the autumn of 1900 for the purpose of investigating the principles which should guide judges in pronouncing criminal sentences. He takes occasion to express his objections to some of the proposals made by Sir Robert Anderson in the last number of the *Nineteenth Century*.

The *Contemporary Review* for November opens with an article by General Botha entitled *The Boers and the Empire.* The article is a remonstrance and an appeal. The General declares that he and his comrades fervently desired from the first to co-operate with this new Government to smooth away the traces of bitterness left by the war and lay the foundation for the well-being of all their fellow subjects in South Africa; but he complains that their words have been misconstrued, their actions assigned to wrong motives and their aims misstated and condemned. Englishmen should remember that they are not dealing with diplomatists versed in the use and abuse of language but with plain-spoken farmers and soldiers speaking frankly to fair minded men. There is no reason to doubt their sincerity. Having accepted the terms which Lord Kitchener was authorised to offer them they have never sought to have them modified. They have only appealed to the generosity of the British people for the relief of widespread human misery; and that misery is far intenser and more widespread in the Transvaal than people are inclined to believe. And it is of the utmost moment that relief should be given at once, for while painful incidents of the war, however deep the wounds they may have inflicted at the time, are forgiven and forgotten, those which follow the peace rankle long in the minds of a high-spirited people. Generosity to a brave, defeated foe would be in harmony with the cherished traditions of the British people and would prove excellent policy in the long run.—policy to the full as beneficial to both sides as it was in the case of Canada, whose high-spirited people appreciated, forgave and finally forgot.

Mr. Edouard Rod discusses the *Place of Emile Zola in Literature* with great moderation. He recognises that Zola's theory of experimental fiction was absurd, and that consequently the larger part of his earlier work was raised on a false foundation; and that throughout his work is marred by a repulsive brutality; but in spite of all that, he believes that future generations will not dispute the importance of his influence and work, whatever they may think of their beneficence and their quality. Zola

initiated the reaction against the conventional romanticism which dominated literature with its excesses, its exaggerations and its rhodomontades, and he brought novel writing back into the straight paths of observation and simplicity.

In an article on *The Education Bill and the Free Churches* W. Robertson Nicoll gives the following among other quotations from a catechism said to be used in Church Schools:

> Q. How are we to know the meaning of the Bible?
> A. We learn it from the Church.
> Q. Why are we bound to believe what the Church teaches?
> A. Because she is the pillar of the truth.
> Q. If after examining ourselves we cannot quiet our conscience what are we to do?
> A. To go to one of God's Ministers and open our grief.
> Q. What does this mean?
> A. To confess our sins that we may receive absolution together with counsel and advice.

In the article *Burns as a Poet*, Mr. David Christie Murray contends that Mr. Henley expressed the reverse of the truth when he spoke of Burns *descending* into English. He gives many quotations to prove that Burns really soared into English; that his best poems have only a flavouring of Scotch. When Burns was humorous, mirthful, homely, or tender he used dialect but whenever he was grave, dignified, or splendid he rose into English with complete spontaneity and unfailing judgment, and it is to his mastery of a most delicate, dignified and charming English that he mainly owes the unique place he occupies among poets.

Mr. E. Wake Cook on the article *The Newer Dispensation*, gives an outline of the doctrines of Christian Science, and points out that underneath its grotesque exaggerations and its jumble of ill-digested philosophy there is a great truth, a truth neglected both by men of Science and by the church, the truth namely that the mind does or may dominate the body. It is time a serious attempt were made to discover the nature of the action and reaction between mind and body.

In the *Fortnightly* Dr. Postgate asks the question Are the Classics to go? and he answers it in this way. "I think it is necessary that the study of Latin should be kept as an integral part of all higher education, and that of Greek as an integral part of the higher literary training." While of this opinion, Prof. Postgate candidly admits that the way in which the classics are being taught and acquired seriously threatens their usefulness. He proposes, in the first place, that the amount of work that is gone over in schools in teaching the classics should be reduced. Too much time is wasted in getting up irregular forms and dialectic varieties. In the second place, elementary text books require to be most carefully drawn up by none but the most competent scholars. At present elementary text books even by seemingly qualified men are unsatisfactory.

Mr. Edmund Gosse in writing of Philip James Bailey who died in September at the age of eighty-six points out in passing some resemblances between him and Aubrey De Vere who passed away in January in his eighty-ninth year. Both retained the fulness of their faculties to the end, and both continued to maintain an optimism that nothing could assail. Both of them, too, were song-intoxicated men. Bailey's poem, says Gosse, recalled English literature to the ecstatic after a period of bondage to the static. Literature in William IV's reign was like a most colourless streak drawn across our variegated intellectual chronicle. Southey, who "took no pleasure in poetic passion," was paramount. And when Southey's most prominent disciple, Sir Henry Taylor, published his *Philip van Artevelde* in 1834, he determined to stamp out what he called "the mere luxuries of poetry," and he besought poets to walk the common earth and breathe the common air. Bailey's *Festus* was a revolt against this. The keynote of the poem is a spiritual optimism. The lesson of the poem is an insistence upon the ministry of evil as a purifier. *Festus* appeals to the non-literary temperament. Those who love it appreciate its imagery, its

large music, its spacious landscape, but they value it mainly for its teaching. No purely aesthetic estimate of the poem will satisfy those who reply, "Yes, what you say is technically true, no doubt; but it has helped and comforted me, and it helps me still." In many a distant home, in America even oftener than in Great Britain, a visit to some invalid's room would reveal the presence of two volumes on the bed, the one a Bible, the other *Festus*."

Mr. Francis Gribble criticises pretty severely Emile Zola's art. To begin with, Zola, while seeking to propound a philosophy of life through the medium of the novel, had no first-hand acquaintance with life. His time was spent at his desk and in his garden. For two years indeed he was face to face with the actualities of life, engaged in a hard struggle with fortune. For a while he lived in shady lodgings and rubbed shoulders with shadier people. This has coloured his whole literary career. Again his acquaintance with local colouring was that of a tourist, his knowledge of such topics as heredity and environment wholly unscientific. Notwithstanding this, Zola has his following. V
cause of the thoroughness
ary mechanism, because
he is a Realist. But M
refuses him this name, an
reason. Vice is not the
thing in the world. Con
take the matter at its
quite as real: they are
which vice pays to virtue. But Mr. Zola spent a portion of his time in the abodes of vice and he carries the atmosphere of his early surroundings with him. Again, there is no realism in locating in one village, say, the crimes and vices of fifty. This gives no true picture of life. Obscenity and debauchery do not constitute life: but Zola makes it look as if they did. "Most of the good things of life—and particularly the higher things—did not appeal to him. Robert Louis Stevenson wrote of him that he was "fundamentally at enmity with joy." He could not picture either love or religion making the world go round. Religion, for him, was simply an hysterical hallucination, and love simply a sensual passion. The one enthusiasm that did at last lay hold of him was the enthusiasm for justice."

CORRESPONDENCE.

To The Editor of the Christian College Magazine.

Sir,

The Vedantism which is being vehemently attacked by Christian missionaries is only one of the many creeds of Hinduism prevalent in India, just as the Greek Church and Athanasian creed of Christianity are in Europe. There are other creeds of Hinduism which are materially different from or entirely opposed to Vedantism. Several of these are similar to the creed of Count Leo Tolstoy's Christianity. It is therefore not fair to condemn the Hindu religion as a whole, as has been done by the writer of the leader in the *Christian College Magazine* for the month of November, 1902.

The writer appears to have judged the religion of the Veda correctly, for he says, "The Vedas place the worshipper sometimes" (always) "in the attitude of a penitent craving forgiveness. They present God to him as a person. They set forth sacrifice" (worship) "as an essential element in religion." The writer has, however, failed to grasp correctly the teaching of the Gita; for he says that "A Bible without divine promises would be almost inconceivable to a Christian." "The Vedanta speaks of no promise, and even the Vedas and the Bhagavat-Gita, though in them the personal is stronger, are almost as silent."

The great commandment contained in the Veda and the Gita is "Love

God and His creatures by treating their sorrows and happiness as those of one's self," knowledge being a means to acquire the habit of loving God and His creatures. God has assured us that those who love Him shall be saved through His Grace and none of his devotees shall ever perish. He said "Come to me as your sole refuge. I will release you from all sins." This assurance was given as many centuries before the Christian era as have passed since its dawn. It is admitted by the Christians that Christianity is an eastern religion, and my belief is that the teachings of Jesus were based on the Gita.

R. RAGOONATH RAO.

[The prevalent view of the age of the Gita is that it was written some centuries after the death of Christ.

The Dewan Bahadur quotes *one* promise from the Gita—which does not contradict the previous writer's statement that it is 'almost as silent' as the Vedas in promise.

We do not remember, in the article referred to, any identification of Hinduism with Vedantism. The Dewan Bahadur however does good service in calling attention to the fact that they are not the same. Ed.]

COLLEGE NOTES.

We are glad to state that the improvement in Dr. Miller's health, which we announced last month, still continues. There is now reason to hope that he may be able to be in College if not to do much work next term.

The term now at an end has seen an exceptional amount of sickness. Probably 60 or 70 per cent. of the students have been absent for longer or shorter periods owing to dengue fever. This epidemic has lowered the percentage of attendance for the year.

We regret to announce the resignation of Mr. K. G. Venkatasubbiah, B.A., B.L., L.T., who after eleven years of much appreciated service as mathematical tutor has decided to give himself to the profession of law. We wish Mr. Venkatasubbiah success in his new career.

Mr. Macphail goes on furlough for a year from the middle of January. His place as Superintendent of the School Department will be taken by Mr. Meston, and the staff of the College will be reinforced by the appointment of Mr. Alfred G. Hogg, M.A., a distinguished graduate of Edinburgh University. Mr. Hogg is expected to arrive before the re-opening of the College in January.

M. E. PRESS, MOUNT ROAD, MADRAS, 1902.